

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

September

**I** STOLE afar, one sweet September day,  
From crowding tasks and cares that press the heart,  
And walked alone a blooming woodland way  
Vivid with life and colors passing art.

Nature was queen; the goldenrod her crown;  
The purple asters robed her royally;  
The butterflies her jewels, holding down  
Her ruddy tresses; yet she stooped to me!

For me she wore the rubies in her dress,  
For me the sapphire of her heavenly sky;  
She filled my hungry heart with her caress,  
Listened with patience to my lover's sigh.

Ah, who am I to think my portion small  
When I may share a kingdom such as this!  
When riches past the counting of them all  
Are mine, and sunshine warm as mother's kiss.

Light grows my bounding heart, my sorrows flee;  
The scarlet creeper in his bright array  
Swift climbs the belfry of the tallest tree  
And rings the joy-bell for a perfect day.

*Written for The Congregationalist by*

HARRIET BALL THORPE

Volume XCI

22 September 1906

Number 38

# American Missionary Association

## The Sixtieth Annual Meeting

Oberlin College and the First and Second Congregational Churches of the town are preparing for the sixtieth annual meeting of the American Missionary Association, which meets in Oberlin, O., Oct. 23, 24, 25 next.

Rev. A. H. Bradford, D. D., presides. Rev. G. G. Atkins, D. D., preaches the annual sermon. The program will be varied, interesting and in some features unique.

An organ composition prepared by Prof. George W. Andrews, Mus. Doc., dedicated to the American Missionary Association, will be rendered on the great organ in Warner Hall on Wednesday evening, Oct. 24.

Sixty Years and Beyond, with historical paper by Sec. James W. Cooper and addresses reviewing the work of the Association on the problems of the Reservation, among the Indians, of Emancipation at the South, both among the whites and blacks, and of Expansion, reaching the new island possessions and territories, will furnish a session of peculiar interest.

The different races among whom this Association has planted missions, churches and educational institutions will be represented by some of their most distinguished leaders.

Laymen of international reputation, prominent clergymen of influence and power will discuss fundamental problems of national and world-wide importance which affect the future of our country and the kingdom of God.

State associations and local conferences are each entitled to two delegates. Contributing churches are also entitled to two delegates and the pastor. These delegates should be elected at once to insure their attendance and entertainment. Mr. L. D. Harkness is chairman of the Entertainment Committee.

Reduced transportation will be provided on the certificate plan. Sec. George M. Jones, chairman of the Transportation Committee, will give information. Oberlin, O., is sufficient address to reach these committees.

## A Word Financial

The gifts of living donors furnish a thermometer to test the interest and sympathy in this work. Our appeal has been for sufficient income from the gifts of living friends to carry on the work as it is and if possible to liquidate the debt. This closing month of September must bring into the treasury large increase in order to accomplish this. We earnestly and confidently appeal during these closing days of the fiscal year to the friends of this important work. The appeal comes in the name of patriotism and in the interests of the kingdom.

## Editorial Congregationalist Sept. 15

Right of way now for the A. M. A. appeal! It, too, has a fiscal year to close, a debt to avoid and a record to make, and we trust that churches and individuals will count it a joy to help put the balance on the right side when the books close Sept. 30. This has been a year of radical curtailment in administrative expenses in the field. There has already been a good increase in receipts, but there is need of more general and generous giving to accomplish the end desired.

I understand that this Association is in debt, and, since this debt is a distinct barrier to its larger usefulness in the field of its activities, I sincerely advocate its abolition. Certainly the debt has no place except as a rock of offense; its existence reproaches the Church at large; it accuses the humanitarians whose professions outrun their deeds; it delays the progress of the nation and its possessions; it thrusts into the background the aspirations of other nations which see in this one a star of promise; and last, and greatest, it burdens the heart of Jesus, the Founder of this and all similar societies. I am confident the debt will be finally discharged, because it is an obligation primarily due to our common Master; and, personally, I am willing to be at your command that such an abomination may be driven out of existence. But it should be driven out with promptness.

REV. S. PARKES CADMAN, D. D.

## Mission Fields

In this issue of *The Congregationalist* brief messages from the outlying and newer fields which the A. M. A. has recently occupied are given. The great and important work in the Southland which the Association has been committed to these many years will have larger place in next week's issue. The many phases of missionary operations, the different races reached and the wide extent occupied are rendered especially apparent in this issue.

## Alaska from Rev. J. F. Cross

The Eskimos are more attractive in appearance, more robust, athletic and animated than I expected to find them. In few places is life more strenuous than on the Behring and Arctic coast, and few people gain a livelihood under harder conditions and in the face of greater danger than the Eskimos, but their faces are cheerful and animated. They are always jolly and happy.

For a month the attendance at church and prayer meeting was small because few were in the village; but as they returned the seats, then the aisles filled, then every place. When a mother has a child in her lap and one on her back, it can be said they sit three deep. Two hundred and fifty-one is the largest attendance—plus babies, "a multitude which no man can number." The babies cry and play and sleep, and the services go on undisturbed. The religious spirit and reverent desire for a knowledge of God is remarkable.

## The Asiatics

All Eastern Asia, by its representatives, is at our gates; those representatives will make the best foreign missionaries; the possibility of reaching them with the gospel and of training them to be its messengers is ours. We have the field, the material and a superb and inspiring leader. Is not this a unique opportunity? Whatever the cry from other lands, for a little time, at least, this appeal should have no second place with those who desire the evangelization of the world.

To the A. M. A. this service has been especially committed. It ought to lack neither for men nor for means to go in and possess the land.

DR. A. H. BRADFORD.

## Porto Rico

With such evangelizing and educational agencies as these co-operating with other civilizing and enlightening influences, there is good hope for the future of Porto Rico. The time for active effort is just now. We cannot afford to delay. The easy-going and dilatory Porto Rico peasant may jauntily throw off responsibility with his time-worn cry of "Mañana," but Christian America has a better mind and a firmer purpose and a stronger will than this. Not to wait until "tomorrow," but to make a new "tomorrow" by diligently preparing the way for its coming, is our better and more honorable and happier part.

SEC. J. W. COOPER.

If these island territories are to be redeemed and their people to be lifted into safe citizenship as well as spiritual fellowship with the Lord, our churches must make generous effort to support this work. Special gifts are solicited, to be sent to the treasury of the A. M. A. for this new and important work in the Hawaiian Islands.

SEC. C. J. RYDER.

Inasmuch as 50 per cent. of the Negroes of the country are illiterate there is reason for fear; but for the last ten years the increase among us of the ability to read and write bids us hope. Illiteracy among us fell from 60.7 per cent. in 1890 to 48 per cent. in 1900; the decrease among the whites for the same period was 14.9 per cent. to 11.7 per cent. If illiteracy should continue to be reduced in the same ratio, which of course is too much to expect, in thirty-five years from today there will not be a single person in the South, either white or black, unable to read and write.

C. H. McGRUDER.

\$5 HUDSON RIVER EXCURSION VIA BOSTON & ALBANY, THURSDAY, OCT. 11.—Through the Berkshire Hills to Albany, down the Hudson River to New York, thence via Fall River Line for \$5. This year the excursion starts from Boston, Thursday, Oct. 11. Send for descriptive leaflet. A. S. Hanson, General Passenger Agent, Boston.

VERY LOW COLONIST RATES VIA NICKEL PLATE ROAD.—To California, Washington, Oregon and far Western points. On sale daily until Oct. 31. Tickets good in our tourist sleepers, which leave Boston tri-weekly. Choice of routes beyond Chicago. Write for full particulars to L. P. Burgess, N. E. P. A., 206 Old South Building, Boston, Mass.

NEW YORK CITY EXCURSION, OCT. 3 AND 4. B. & M. R. R. AND HUDSON RIVER STEAMERS, \$5 ROUND TRIP.—October is undoubtedly one of the most enjoyable months of the whole year for a vacation trip. At this season of the year, especially during the early days, the air is brisk and invigorating, and the fields and forests, beautified in their autumnal array, present a gorgeous and gala sight to the tourist who is privileged to view this vista on his journey to the mountains or the country. Nowhere does the splendor of Autumn and the sharp, healthful atmosphere of October offer such a combination as in the heights of the Hoosac Mountains and the peaceful valley bordering the Hoosick and Deerfield Rivers. On Oct. 4 the Boston & Maine Railroad will run its annual excursion to New York City via train and steamer route. The train ride is through the most beautiful section of the Deerfield Valley, through the wonderful Hoosac Tunnel, which is alone worth traveling miles to see, winding the beautiful hills of the Berkshires and the towering Hoosac Mountains. Through the farms and valleys of Massachusetts, entering New York State by one of its most magnificent gateways, passing through the bustling and busy city of Troy to Albany, N. Y., where we alight. You can enjoy the steamer trip down the Hudson River by searchlight, arriving in New York City the following morning, or you can remain over night, stopping at any one of the magnificent hostels in the city, and enjoy the trip down the Hudson by daylight. The Hudson River and its near-by neighbors, the Catskill Mountains, possess a variety of charms which have been well heralded. Arriving in New York on the Day Line boat the steamer docks in the evening, besides giving one an opportunity to view the beauty of the Hudson in all its scenic splendor; one can also get an excellent view of New York harbor and the thousand of craft plying back and forth. A two day stop-over is allowed in New York City, during which time the tourist can take in all the noted landmarks and sights of the big city. Should you desire to stop over longer, you may do so upon payment of \$2 extra at the Fall River office, New York City. The return trip from New York is via the Fall River Line steamers, and all in all this is one of the most delightful trips ever offered. The round trip is only \$5, and special train will leave Boston on Oct. 4. From other stations, the excursion will be on the 3d. A magnificent and beautifully illustrated booklet, which will serve as an excellent souvenir and guide-book, giving a complete itinerary of the entire trip with all necessary information will be mailed free upon receipt of address.

It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.



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## Religious Notices

AMERICAN MISSIONARY ASSOCIATION. Sixtieth annual meeting of the A. M. A. Oberlin College and the First and Second Congregational Churches of the town are preparing for the sixtieth annual meeting of the American Missionary Association, which meets in Oberlin, O., Oct. 23, 24, 25, next.

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## THE CONGREGATIONALIST

and Christian World

## SUCCEEDING

The Recorder founded 1816; The Congregationalist, 1849  
Published every Saturday at 14 Beacon Street, Boston.

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.  
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.  
DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column. Discounts according to amount of contract.  
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

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## Religious Notices

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 78 Wall St., New York. Organized May, 1833; incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

CHARLES A. STODDARD, D. D., President.  
WILLIAM C. STURGES, Vice-President.  
Rev. G. McPHERSON HUNTER, Secretary.  
CLARENCE C. PINNEO, Treasurer.

\$5 NEW YORK EXCURSION: Oct. 4 from Boston, Oct. 3 from other stations. On the above dates the Boston & Maine Railroad will run its annual excursion to New York City, going via the Hoosac country and Deerfield Valley to Albany in train, then by steamer down the Hudson River to New York City. Returning, Fall River Line at the above low rate of \$5 for the entire trip. A beautifully illustrated booklet giving a complete itinerary, and which will serve as a guide and souvenir of the trip, will be mailed free to any address by the General Passenger Department, Boston & Maine Railroad, Boston.

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OF THE

**American Board**

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**North Adams and Williamstown, Oct. 9-12****SPECIAL TRAIN**

Arrangements have been completed for a special train consisting of Parlor Car and Day Coaches over the Boston &amp; Albany R. R., Tuesday, October 9th.

This is the only special train for the meeting. It will be patronized by the officers and prominent friends of the Board. It is the only means for reaching North Adams in full time for lunch and for securing entertainment before the opening session at 3 P. M.

		Round Trip
Leaves Boston, South Station,	8.25 a. m.	Rate, \$5.25
" South Framingham,	8.50 "	" 4.75
" Worcester,	9.25 "	" 4.10.
" Springfield,	10.50 "	" 2.45
Due North Adams,	1.00 p. m.	

**TUESDAY, OCTOBER 9, 1906**

This will probably be the greatest meeting in the history of the Board.

Special round trip tickets, at reduced rates for this occasion, will be on sale at all principal points on the Boston &amp; Albany Railroad.

Passengers from Eastern Massachusetts and Rhode Island may join special train at Boston, South Framingham or Worcester; from Connecticut join at Springfield.

Further information regarding tickets, rates, parlor car accommodation, etc., may be obtained of

R. M. Harris, City Passenger and Ticket Agent, 366 Washington Street, Boston  
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# THE CONGREGATIONALIST

Saturday  
22 September 1906

and Christian World

Volume XCI  
Number 38

## Event and Comment

OUR OPPORTUNITY of aiding Congregational churches in San Francisco and adjacent towns, sufferers from the earthquake, is the most conclusive way that now exists of showing the practical fellowship in our denomination. Calling attention to the fact that Northern Baptists thus far have only given \$60,000 of the \$200,000 imperatively needed, the *Standard* of Chicago says:

Aid for the Pacific Coast Churches

Shall the Baptists of the United States, who last year spent for current church expenses over \$14,000,000, go on record as unwilling or unable to give more than \$60,000 to their California brethren in distress? When fraternal organizations and commercial associations have sent millions of dollars for relief, shall thousands of our churches permit it to be recorded that they are too poor or too careless or too stingy to give a cent for such a righteous cause? Shall we who have not given permit this generous effort to fail?

The Presbyterian fund, which was set at \$300,000, only amounts to \$75,000, and the *Interior* says that Presbyterians need to do some hard looking at these figures. Our own record is not anything to boast of, although we have no such numerical strength as the Baptists or Presbyterians nor as much wealth as the latter have.

A SEER died in Edinburgh Aug. 28. Multitudes to whom he had imparted something of the fruits of his spiritual vision never knew to whom they were indebted nor the heroic triumphs over obstacles which gave him power to lead and inspire men. George Matheson was born in 1842, and while the foremost student in Glasgow University, at twenty years of age, he was smitten with blindness. Of the suffering of that experience he has given some hints in his writings. It is referred to in a sketch of him on another page. Dr. Matheson continued his studies, entered the ministry in the Scottish Church, and after eighteen years in a quiet country parish was called to St. Bernard's Parish in Edinburgh, where he ministered for a score of years to a church of 1,700 members. His pastoral labors were great, the audiences constantly tested the capacity of the large church, and his work as a scholar and writer have brought him renown in the English-speaking religious world. He has given several courses of lectures in Edinburgh University, and the list of his books is a long one, besides his contributions to newspapers and magazines. The beauty of his language, the breadth of his sympathy, his rare gift of spiritual insight and his patient self-discipline have made him in many ways unique. The London *Christian World* says that by his death "the Scottish Church and Scottish sacred literature lose their great-

est ornament." Some six years ago he resigned his pastorate, but his pen has been constantly employed. Among his latest works are *Leaves for Quiet Hours*, *The Bible Definition of Religion* and *Words by the Wayside*. Many who have never read his books have sung his hymn, "O Love that will not let me go."

SUCH A LARGE and enthusiastic convention as met in New York City last week and nominated Mr. Hearst for governor and a great-grandson of John Jacob Astor for lieutenant-governor, indicates both by its platform and in its make-up the new element in American politics with which leaders of both the historic older parties scarcely know how to deal yet. The very fact that Mr. Hearst was forced to accept a full ticket from this Independence League, though tactically he would have preferred to have a blank check drawn in his favor to use as he might see fit in dealing with the Democratic party, indicates that the rank and file of the new party are in no mood for conciliation or merger with the older party standing historically for individualism. If Mr. Hearst should capture the Democratic nomination for governor this week, the desertion of him later at the polls by the Conservative wing will only accentuate and hasten the process of disintegration and realignment of voters now under way, more marked in Republican circles in the West and Interior than in the East, and conspicuous in the Democratic party just now in both New York and Massachusetts.—Mr. Bryan's supplementary speech on public ownership of railways indicates no abatement of his own certitude, but shows, as his earlier speech did, that he is not making agreement with him on this point a test of party fealty.—Latest South Carolina returns indicate overthrow of the dispensary and triumph of the local option candidates.

A VOLUME recently published by an English clergyman has caused a lively discussion in the *Sunday School Chronicle* and elsewhere of the question, Should Christians Make Fortunes? The writer of the book takes the position that "only through the poor man can God do his best work. The rich, the titled, the noble, obscure his glory and hinder his working." Assuming that the writer may know the limitations of God and his work, arguments for and against this dictum are presented; and such men as the millionaire George Cadbury and the eminent Nonconformist leader Dr. John Clifford have taken part in the discussion, which as a whole would be a

valuable contribution to a magazine of humor. For example, Dr. Clifford says that so long as society is on the false competitive basis, so long will Christians make fortunes; but the author of the book retorts by calling on Christians to subdue the competitive tendency, and such a campaign, it is assumed, can be successfully carried on without wealth. Another writer insists that it is impossible for a true follower of Jesus to accumulate and hold a large sum of money, while he urges Christians to distribute their wealth to others. It would seem to be a fact simple enough to understand, that wealth cannot be distributed till it has been accumulated, and that in business it cannot be accumulated without capital. Much of the best service to the welfare of mankind has been rendered by those who have amassed fortunes. Christians ask the help of such men as their partners in educating the people, ministering to the needy and extending the gospel of Christ. No such business partnership can succeed without the mutual respect of those who have voluntarily entered into it. Jesus said that men's lives do not consist in the abundance of their possessions. But he did not condemn men for getting and possessing wealth. He declared that "unto every one that hath shall be given," and that "to whomsoever much is given, of him shall much be required."

GREAT CORPORATIONS which have discovered and developed much of the wealth of the country have appropriated to themselves and to those whom they favored more than a fair share. It is this conviction which impels popular hostility to trusts. It ought not, however, to blind us to the advantages which the people do share from these vast enterprises. The Standard Oil Company offers a typical illustration, since it stands first in unpopularity among great business combinations. When it was organized everything resulting from the process of purifying petroleum was thrown away except the refined oil. One of the early enterprises of the company was to erect and equip a great laboratory, and to send agents to Europe to secure the services of expert chemists. Their work has been so successful that during the last ten years more than half of the profits of the company have been made from by-products. What was formerly thrown away is now of more value to the company and to the public than the oil which was the sole product of the business. The company could throw away all the oil as fast as it is refined and still pay good dividends. Among these by-products are gasoline, naptha, paraffin, lubricating

oils, vaseline products and aniline dyes. Most valuable, probably, is the service which the Standard Oil Company has rendered in healing sickness and preserving health. Among its by-products are more than two hundred remedies used in preparing medical prescriptions, which are component parts of most of the medicines in common use. The production of many of them was accomplished only by the long continued efforts of trained experts and a large expenditure of money. It is probable that but for the Standard Oil Company the majority of these by-products would have remained unknown to this day.

A SCORE or more of years ago the pastor of a rural New England church led in organizing a Village Improvement Association. The neglected common on the main street was made over into a smooth green lawn, and rows of shade trees were planted. The inhabitants as they came to the store, the post office and the church were impressed with the change which constantly grew more pleasing. Some of those who lived along that street purchased lawn mowers, set out trees and shrubs around their homes, and made new paths to their doors. Their neighbors felt obliged to follow their example. Visitors this summer who had not seen the town for several years were surprised at the transformation. Nor was it confined to the streets and houses, though it had extended into remote corners. The improvement was evident among the people, young and old. The churches, which had depended on missionary societies for annual appropriations, have assumed their own support. An honorable pride in their town is manifest among the inhabitants everywhere. Its reputation is high among the neighboring towns and is extending. Gen. S. C. Armstrong, that noble apostle to American Negroes and Indians, used to say that to uplift those races into righteousness and usefulness it was necessary to make their wills as strong for goodness as their intentions in their best moments, and that nothing was more important to this end than to bring them to stand and walk upright, to dress becomingly and to inspire them to foster attractive surroundings. There is a genuine gospel in this recent proclamation of the mayor of Denver: "If your store front, residence or fence is dingy, repaint it; if your awning is torn, old or faded, get a new one. Resolve never to throw papers in the street. Ask your milkman, groceryman and pressman to have their wagons painted." The police commissioner of Boston has lately addressed its citizens along the same line. This is a gospel which can be preached by ministers and spread by laymen, and results may be expected in renewed characters not less than in improved appearances.

THE APPOINTMENT of Dr. Charles W. Stubbs, dean of Ely, to be bishop of this diocese in Cornwall is of especial interest because it is the first one made by the present English Premier, Sir Henry Campbell Bannerman. The bench of bishops of the Church of England is mainly the creation of Lord Salisbury and his successor, Mr. Balfour. The question

is asked, of course, Is Dean Stubbs the type of the bishops to be chosen as representing the Liberal party, as the bishops heretofore appointed with hardly an exception represented the Conservative party? Dean Stubbs is a man of culture, an author of repute, in a sense a High Churchman and at the same time a man of the people. He has the confidence of working men and has spoken to many audiences of them in various places. His books indicate the trend of his political and social sympathies. Among them are *Christ and Democracy*, *The Land and the Laborers*, *A Creed for Christian Socialists* and *The Social Teaching of the Lord's Prayer*. His lecture tour in this country a few years ago won to him many friends, and he has kept them. Those Americans who have enjoyed his charming hospitality in the deanery of Ely remember him as a Christian gentleman of the best Anglo Saxon type, with opinions clearly apprehended and frankly and kindly expressed on prominent religious, literary and political subjects. Dr. Stubbs is sixty-one years of age and has been dean of Ely since 1894.

BASING THEIR COMMENT on circumstantial revelations by two of the most reputable of Parisian journals, the Protestant journals of Great Britain and many secular journals have proceeded to charge Pope Pius X. with deliberate misrepresentation in his last encyclical of the actual attitude of the French Catholic archbishops and bishops toward the law relative to lay control of church property. We note in the *Tablet*, the able representative of English Catholicism, an interpretation of the papal encyclical which asserts that the Pope did correctly state the attitude of the French hierarchy toward the government's plan for associations of laymen, the French rulers of the Church, however, being heartily in favor of acceptance by the Church of joint lay and clerical control in an associational form, which plan they would have had the Pope accept as a basis of compromise with the republic. It was on this plan that the archbishops and bishops were practically united; but they were overruled by the Pope. It is our opinion that if left to themselves the French Catholic clergy would find a way to meet the new law, recognizing as they do the practical meaning of all recent electoral balloting and the futility of fighting against the twentieth century spirit. Unfortunately they have a controlling group of Italians to reckon with.—Everything points to increasing amity between the Vatican and Germany and a coming transfer to this Power of privileges and perquisites which France once held as favorite daughter of the Church. This will not tend to better relations between the French clergy and Rome, for they are patriots as well as churchmen.

GENERAL TREPOFF, the much hated autocrat on whom until very recently the Czar has relied for maintenance of order in St. Petersburg, died in his bed last week, and rejoicing thereat reigns among the people, many of whom only regret that his ending was so peaceful. Details of the recent awful "program,"

or massacre of Jews at Siedlice, stir anew the fires of Russian hatred and world-contempt for a monarch who countenances such barbarities; and it confirms the growing impression that the hope of a peaceful, moderate evolution is baseless. Sir Donald Mackenzie Wallace, writing to the *London Times* from Russia, recently pointed out that notwithstanding "the colossal nature of the outrage perpetrated upon the Jews" by Russia, he has found "readier devotion to the service of ideals and of men amongst the Jewish revolutionaries than amongst the revolutionary Christians." He argues that the Jews are able to bestow upon the revolution which they dominate "intellectual enlightenment, moral impulse and a high aim." He says that the government, by its arrest, imprisonment and execution of Jews of this type, is depriving the revolution of its best elements and is handing it over to the terrorists, "men of consummate and merciless skill, whose fundamental principle is that violence must be met with violence." His closing comment is that "whom the gods would destroy, they first make mad." There is no higher English authority on Russia past and present than Sir Donald Mackenzie Wallace.

### Cuba Admonished

History has made rapidly in Cuba during the past week. Rebel victories, followed by President Palma's exercise to the full of all executive power, in which he was supported by the Cuban Congress, only served to reveal the essential weakness of the Administration and its inability to cope with the situation and to preserve order and save life and property on the island. In consequence, without orders from Washington our diplomatic and naval officials at Havana landed forces in that city on the 11th. These were quickly withdrawn as soon as Secretary Bonaparte was informed of the act.

Withdrawal, however, only accentuated the fact that President Palma by inviting the landing had virtually confessed his impotency; and it forced our officials to declare the position of this country in the crisis. On the 14th President Roosevelt, in a letter addressed to Cuba's representative in this country, announced his intention to investigate the situation in Cuba through special agents, and his determination in behalf of the United States to act under the provisions of the organic law of the Cuban republic which give us the right to intervene whenever preservation of order and maintenance of social well-being and justice indicate that it is necessary. To make good this policy Secretary of War Taft and Assistant Secretary of State Bacon have gone to Havana, and vessels of the navy either have proceeded to Cuban waters or are ready to start with troops as soon as the word is given.

The practical effect of President Roosevelt's letter of admonition has been to compel President Palma and the revolutionary forces to meet in an effort to bring about conciliation and peace, both parties to the controversy desiring that when Secretary Taft and his colleague arrive they shall find the affair composed. Even so it may still be Secretary Taft's duty to determine and then report to the

The New Bishop of Truro



United States through the President where the blame lies for the recent uprising, and which party is best fitted for authority from this time on.

It is by no means clear that President Palma and his official advisers have dealt fairly with their political opponents of late; and splendid as was his service in Cuban revolts against Spain, and fortunate as Cuba has been in having him for her first Executive, it may well be that he now has lost touch with the new generation. Under the Platt amendment to the Cuban organic law we have obligations toward Cuba and toward citizens of our own and foreign lands resident there which compel some such action as President Roosevelt took last week, and the best-informed and most patriotic Cubans admit it. Our intervention has met with no criticism from the press of Europe, and it will be interpreted in Latin-America in the light of Secretary Root's recent expositions of our policy.

### The Popular Verdict

On another page of this issue is printed a singularly suggestive study of a jury of twelve men who pronounced a verdict on a person charged with crime and tried before them. The article was written by one of the twelve. The qualifications required for a jurymen are such that it is to be presumed that these twelve men represent the average American citizen.

This study offers an impressive lesson to the preacher. Rarely does the man in the pulpit see as far into the characters of his audiences as Mr. Goss looked into the make-up of his fellow-jurymen. Yet here is an outline sketch of the congregation whom the minister addresses when he seeks a verdict for the case he presents. Does he suppose he is simply addressing the reason of his hearers? Let him remind himself that he is facing bull necks and hollow chests, dome-like skulls and squat flat heads, fine sensitive lips and thick voluptuous lips, eager and open faces and secretive and sullen faces. What mental processes are going on behind all these outward forms?

The jury described in this article, it is safe to infer, was not more variously affected than is the average audience when it is listening to matters in which it is profoundly interested. A minister usually assumes that he has won his hearers when he has held their attention. A look behind the scenes in this case revealed a divided house, and mainly from unsuspected causes. Temperament had more to do with judgment than reason. Moral standards held no such sway over inner lives as ministers suppose they do. The minds of the jury changed under the influence of prejudice and passion, fanned into flame by discussion. The whole twelve were swayed first in one direction by the argument of one of them, and then in the opposite direction by the appeal of another. The final verdict was forced by appetite rather than dictated by reason. It is before juries representing all these elements that the minister is constantly pleading and the verdict he seeks is on their own lives and destinies. How can he honorably adapt his plea to actual conditions?

Such a jury are the citizens of this country sitting in judgment on this au-

thor's political campaigns. All the elements which have here been described are influencing the verdict: temperament, prejudice, passion, appetite. Those who are pressing reforms cannot hope to succeed by ignoring the conditions or the fact that they also are subject to these influences.

Mr. Goss is not moved by his jury experience in favor of popular government. He would prefer to be judged by trained jurists than by a jury and, of course, governed by expert rulers than by men chosen by the popular votes of average jurors. Yet we have a government whose policy is determined and whose rulers are selected according to the verdict of a jury of the whole of its citizens, who in mental discipline and moral caliber are certainly not above their average juries of their "peers." Moreover our daily conduct is constantly being passed on by such a jury, of which we are members, influencing its verdict on others.

Mr. Goss has done a good service on that jury by bringing us face to face with our environment. He has helped us to exercise caution in judgment and patience in being judged. He has shown us that we are only a part of the jury whose final verdict must be unanimous or without judicial value, and what we must surrender as well as demand in order to secure a verdict. He has increased our thankfulness that the Judge before whom we stand for the irreversible verdict is wiser than men and strengthened our faith that our Judge is also administering his government as the Father of mankind, moving them with infinite patience and wisdom toward the goal of the perfect human society. If this were not so, what else could we look for than moral chaos?

### The Temperance Situation in Maine

Maine was the first state to adopt prohibition of liquor selling by state law and authority, and it has held to that method of enforcing temperance till every other state which had adopted it except Kansas has resigned it for some other. For the last four years the demand has been increasing that the legislature should provide an opportunity for the citizens to express their verdict as to whether this law should be continued. It is quite probable that during these years a majority would have voted to retain it. They might do so today. But the unwillingness of those in power to permit a vote on the question has increased the popular desire for it. The issue has come to be not so much a question of license as of popular government, and the people, as they always do in this country when they believe themselves under undue restraint, found a way to express their opinion in the late election.

This expression was undoubtedly hastened by honest and earnest efforts to enforce prohibition law, especially in the cities, and by the increasing difficulties encountered. One agency was created to re-enforce another till the system, if it can be called such, seemed likely to break down by its own weight. In any city three agencies might be summoned to close the saloons. The first was the city police, with the mayor to be held respon-

sible for directing them. If they did not act successfully the county sheriff and officers might be called in; and beyond these was the Sturgis Commission, who might be sent to any place by the governor of the state to do the work of the other agencies. This is the situation today, but the late election is unmistakable evidence that it is not satisfactory. In a test city such as Bangor, for example, there is ample evidence that all these agencies have failed. It is admitted as well by the advocates as by the opponents of the law that there are at least thirty places in Bangor where liquors are freely sold.

The time has plainly arrived when all parties in favor of temperance in Maine should come together and consider what is the best method of regulating the sale of liquors in that state. It may be that the result of their deliberations will be that it is wiser to continue to maintain and to try to enforce the State Prohibition Law than to allow the towns and cities to decide the question for themselves. But they appear to have come to agreement that the time has fully arrived for them to take some action, and if possible to act in harmony. *Zion's Advocate*, an earnest supporter of prohibition, represents, we think, the prevailing sentiment among the churches when it says:

It remains now for the temperance people of Maine to get together and prepare for the next thing. And that next thing is—re-submission. It is a logical necessity after last Monday. With the tremendous advantage gained then the enemies of the law will not rest until they have forced the issue fully upon us. It is time for us to stop saying optimistically that the people do not want a change and will not consent even to the suggestion of a change, and go to work on a process of education that will enable us to rally the entire state to the support of the prohibitory law in the day when the question of its repudiation or continuance is fought out at the polls.

### Church Union versus Federation

The movement toward union of Presbyterian, Methodist and Congregational churches in Canada is naturally being watched with interest by Christians in England. There Nonconformist churches have come into a federation of the Free churches much closer than the relation existing among Protestant churches on this side of the Atlantic. Our English brethren seem to regard this relation as more practicable, for them at any rate, than organic union. The *Christian World*, in an editorial, points out that each denomination has worked out some valuable contribution to the Christian Church as a whole which it could not have done outside of the denominational boundaries with which it has surrounded itself. Congregationalism has given the world a great and continuous experiment in the direction of religious individualism. Methodism has illustrated religious socialism. Its ministers belong not to one congregation but to the whole church. They belong to a system which tends to infuse their individuality in a common creed and service. While the English Free churches have come together in conference and co-operation on common objects, and for purposes of greatest moment are practically one, there are still before them important missions which they can best work out without removing wholly the dividing lines. The *Christian World* finds

an insuperable obstacle to union, for example, in the relation of the denominations to the present condition of religious thought. It says:

We have nothing less than a theological revolution upon our hands, and each church is meeting it in its own way. Methodism, for instance, with its uncompromising creed, with its rigidly compacted organization, with its searching and continuously acting system of religious tests for its ministers, is in an entirely different position in these matters from Congregationalists and from Baptists. And there is no sign that the difficulty here will decrease. The tendency is rather the other way. Those who look ahead in these matters, who know the results of criticism and the temper everywhere of the foremost minds, see plainly a rapidly approaching time of intellectual stress and strain for the churches which can only be met by the frankest avowals and by the boldest reconstructions. But there is no approach to unanimity on these points at present in the Free churches, and until there is we see no basis on which they could safely and with advantage combine.

It is quite certain that the approach to such a union will have to be, on its theological side, by a forward movement in the more conservative bodies and not by any harking back of the freer ones. There is no such thing as putting the clock back in these matters. Attempts are continually being made to do so, but they will always fail. Having once outgrown a given phase of thought, humanity as a whole never goes back to it. What is seen by the best minds today will be the property of everybody tomorrow. And it is precisely here, in securing freedom for the best minds to see all they can and to say what they see, that we value the present comparatively loose order in which the Free churches are combined. Close organization has its advantages, but it cramps the limbs and obscures the view.

## The Witnessing Qualities

### The Witness of a Fruitful Humility \*

Humility is in order to service. The man who abases himself without purpose is obeying no commandment and following no example of Christ. Yet what pains he took to teach his disciples, both by example and by precept, the fruitful, serviceable humility which is equipment for work. To do this was foremost in his mind among the heavy cares of that last evening when he took a towel and girded himself and washed the disciples' feet.

This humility is the getting self out of the way that we may be wholly free for the unselfishness of service. For the greatest hindrance to the highest use of self is conscious and assertive self. If a man thinks more highly of himself than he ought to think he can neither be a good servant of God nor of his fellow-men. Nothing mars and hinders our witness-bearing like the obtrusion of self-seeking. That suspicion is fatal to our influence with men.

When Christ told his disciples on the mount that the poor in spirit were happy he was certainly not thinking of mean-spirited men. The nobility of man and his consciousness of that nobility are quite consistent with the humility which comes from looking up to the unfulfilled ideals of our own nature and to the divine nature which is far above us. In this we are but facing the facts and adjusting ourselves to the conditions as they really

\* Prayer meeting topic for Sept. 23-29. The Witness of a Fruitful Humility. Matt. 23: 1-12; John 13: 1-20; Luke 13: 18-21. Are the poor in spirit mean-spirited? Humility by looking up. Was Jesus poor in spirit? Humility clearing the way for service.

are, which involves no sacrifice of self-respect. In this is a paradox of the Christian life, that the highest self-respect and the largest witness for God go with such humility. This was the character of Paul, who was all things to all men for the sake of an effective witness. This was the character of Jesus, who gave himself wholly that he might win men wholly to himself. Master and servant alike put aside the obvious treasures, ambitions and personal claims of the world which all men crave and seek that they might hold and transmit the really precious things to others.

For witness, then, we must be careful to free ourselves from all suspicion of self-seeking. We must put self aside that God may speak through us unhindered. The workman does not go to his task in the encumbering garments of display. If he is of the higher class he is not thinking of himself as he labors, but of his work. Our pride is an encumbrance; our humility will enable us to do effective service and share the purposes and joy of God.

## In Brief

Having lived to see Dr. Lyman Abbott quoted with approbation in the *Christian Intelligencer*, we now await with confidence a yet greater surprise—his endorsement by the *Southwestern Presbyterian*.

Pennsylvania's new "reform" state treasurer, Mr. Berry, says that the new state capital at Harrisburg has already cost the citizens \$10,000,000 instead of the \$4,000,000 set apart for its construction. Political graft!

It is already demonstrated that the cleansing of beef packing institutions, instead of hindering, has increased their business. It has advertised them extensively and inspired greater confidence in the purity of their products.

According to figures in the Talmud the two tables of stone on which the Commandments were written must have weighed about twenty-eight tons. Yet the writing on them was a greater miracle than Moses bringing them down the mountain in his hand.

The hymn, "Blest be the tie that binds," when translated into Esperanto reads thus:

Benata estu la ligilo kuniganta  
La korojn niajn en kristana unueco.  
Al tio supre estas tute similanta.  
Frateco de la elektito; en chielo.

Aroostook County, Maine, is crying loudly for laborers to harvest its immense potato crop and San Francisco is calling for men to rebuild its streets, and all the way across the continent the demand for labor exceeds the supply. This ought to be the banner year for benevolence.

Why did Secretary Wilson of the Department of Agriculture agree, last week, with packers of beef that cans should be labeled "roast" beef when it is conceded they contain boiled beef? Since we are in the business of being more honest in the meat packing industry, why not be as honest as we can?

A reader of *The Congregationalist* seeing the account of the situation in San Francisco by Dr. Adams, pastor of the old First Congregational Church, promptly sent to him a check for \$5,000 toward rebuilding the edifice. A few more friends like that would lift the church again into its former place of power in the midst of the city rising rapidly from its ruins.

Dr. Woodward, president of the Carnegie Institute, in a recent address extolling as

tronomy as the most important and the most useful of all the sciences, defined the goal of science as "the capacity for prediction." Having proved beyond all question to mankind the continuity of the phenomena of nature in the past, science's work in coming years is to convince men of the continuity of phenomena in the future, and in the spiritual and psychical as well as in the physical realm.

Portland cement mixed with stone is fast making this century one of concrete building construction. One reason for its rapidly increasing use is the reduction in labor cost which it causes. Ergo, last week the New York State Convention of Bricklayers appointed a committee with full power to fight the use of concrete, the alleged reason being that it is unsafe and dangerous to life and limb. The real reason is that it lessens work for men getting five and six dollars a day for putting brick and mortar together.

There is pertinence and timeliness in publishing this week Dr. Munger's delightful sketch of an Old-time Hero in view of the fact that we are so close to the centennial of the American Board, when the achievements of the fathers will be passed in review. Rev. John Keep, of whom Dr. Munger writes, is a name too little known to this generation; but his service in behalf of foreign and home missions, temperance and anti-slavery reform, high educational and spiritual ideals, entitle him to veneration. The lessons which Dr. Munger draws from his career in the Christian life and service of today are wholesome ones and needed.

Among the changes which have been suggested in the administration of the American Board is the election of one or more associate secretaries to co-operate with corresponding secretaries, one in the home and one in the foreign department. This plan is meeting with much favor, and should it be adopted at the annual meeting one or more new officials must be chosen. It is understood that Rev. W. E. Strong of Amherst, Mass., the son of Dr. E. E. Strong, editor of the *Missionary Herald*, has been asked to allow his name to be presented to the Board in case an associate secretary, having reference specially to the editorial department, is to be elected.

Our article on Dr. George Matheson, author of the great hymn, "O love that will not let me go," is written by Mr. H. C. Shelley, a British journalist now sojourning in this country while negotiating with our publishers and carrying several important books through the press. Mr. Shelley formerly edited the *Modern Church*, the Glasgow religious weekly in which Henry Drummond was not only interested but to which he contributed. It was so excellent that it did not thrive, and London soon tempted Mr. Shelley away, as it has so many other Scotchmen. He served through the South African War as a correspondent, and returning home entered the lecture field as well as resuming authorship.

The *Christian Advocate* celebrated its eightieth birthday in its issue of last week by printing sketches of its ten successive editors with a specimen extract from the writings of each. They form a noble procession of worthy leaders in the great and growing Methodist Episcopal Church. Nearly every one of them has written his name in large letters into the history of the Church. Bishop Fowler is the only surviving ex-editor. The present editor has filled that position for almost the latest third of the paper's entire life, having been re-elected at each Quadrennial Conference since 1890. That fact by itself is ample evidence of his success in his long and brilliant career. May it continue yet many years!

It is announced that the time-honored custom of opening the fall term of the Supreme Court at New Haven, Ct., is to be omitted this week because no provision has been made to



pay a minister for this service. No doubt any minister would respond to an invitation to serve without payment. Connecticut courts can hardly afford to give up formal opening with prayer, especially on the ground of saving money thereby. France recently has brought back into her courtrooms the symbols of religion, after wandering for a season in the desert of secularism and contempt for things eternal. Rev. H. H. Kelsey of Hartford has offered a list of clergymen ready to be called on and has asked that the list be placed on file for reference.

The son of Secretary Root, who has worked up from the ranks to be vice-president and general manager of New York City's great street railway company, supplemented a very gratifying unexpected order of higher wages last week with a statement as to Sunday work by the motormen and conductors which is worth quoting. He said: "I should say that about fifty per cent. of them do. Of course they can take a day off whenever they wish, losing that day's pay. Those who are anxious to succeed and get ahead seldom take a day off. Some may take every Sunday off and others every other Sunday, just as they feel about it. Those that work the most of course will receive the most benefit in the increase of wages." We do not find in this statement any marked solicitude as to the higher life of the workmen.

Nothing is more important to the welfare of both clergy and laity than that they should be kept in touch and not apart. The *Churchman* detects signs of cleavage between the clergy and laity of the Protestant Episcopal Church, and cites—on the authority of Archbishop Benson—the fact that evils which grew out of the decisions of some of the early Christian church councils were due to excess of the clerical element in the councils. The *Churchman* denies that there is a sharply drawn line which separates those who are in holy orders from those who are not. It condemns the assumption that the layman has no right to interest in problems of theology. Few things are more interesting in the ecclesiastical world today than the culmination of power of the laity and the growing recognition, in churches with a past which emphasizes the sacerdotal conception, of the principle of lay parity of standing which the pioneers among English and American Congregationalists asserted from the first.

The broad, fraternal spirit of the American Board in carrying on its missionary work is well described by Dr. D. K. Flikinger, a veteran missionary, in the *Religious Telescope*, writing for a United Brethren constituency. He cites many instances, showing how Congregationalists through the years have aided United Brethren interests and proceeds to say:

The Congregational Church, through its missionary officers in New York and its missionaries in Africa, did much to help us commence and carry forward our mission in Africa. Their Mendi mission there being near ours, and seeing that under the leadership of our Rev. J. Gomer we were succeeding better than they were, they generously gave us all they had there, with \$39,000 cash, and helped us to get \$13,000 more in England, which with the lands, houses, boats and other things amounted to about \$75,000. All we gave them for what they did for us was a suppressed thank you, for some of our people did not want any mission in Africa. Thank God it is there to stay and doing a marvelous work among a people so degraded that it cannot be described or realized only by those of us who have lived there for a time.

Commenting on the recent death of Elizabeth Sewell, author of *The Heir of Redclyffe* and other stories written with a High Church tendency, the *Living Church* calls attention to the service rendered to the "Catholic" party in the Church of England by Miss Sewell, Charlotte M. Yonge and other women; and it

laments the fact that there are no American women to duplicate their literary activity for "Catholic" ends.

### Personalia

Bertha Krupp, Germany's richest heiress, has spent only \$250 on her trousseau. She marries for love and she attires herself in simple raiment. Admirable!

The building at Belmont, Wis., once used as the territorial capital is now used as a cow stable. Rev. Jenkin Lloyd Jones of Chicago is trying to induce Wisconsinians to be more regardful of a precious if not beautiful relic.

Dr. Washington Gladden offered the invocation at the unveiling of the statue of the late President McKinley at Columbus, O., last week. At least he tried to—but a panic in the throng of 50,000 people practically stopped the ceremony.

Douglas Story, British war correspondent, quotes M. Witte saying to him in February, 1905: "Too late! Too late! Russia will make peace with Japan too late to make a White Revolution any longer possible. We shall have to face a Red Revolution."

Mr. J. B. Reynolds, who served the President and the nation by his special investigation of the Chicago meat industry, is now acting as agent of the President in getting at the bottom of charges against Federal officials at Ellis Island, New York harbor, where immigrants may be abused if officials will to do it. Mr. Reynolds has just filed with the President a report on educational conditions in the District of Columbia which has been referred by the President to the Board of Education of the District for answer.

Dr. W. J. Dawson, writing to *The Congregationalist* of an evening spent with the late Dr. George Matheson, gives this account of the occasion of the writing of the hymn, "O Love that will not let me go." "He talked much and beautifully, and we closed the evening with family prayer at which his own hymn was sung. I asked him how he came to write the hymn. He replied that it was the expression of a great sorrow. It was written rapidly—I think he said in about twenty minutes—as a relief to his own feelings and as an assertion of his own faith."

### The Outlook in Hawaii

A HAWAIIAN CONGREGATIONAL LAYMAN'S VIEWS

Unless his plans now perfected are altered by unforeseen events, Mr. Peter Cushman Jones of Honolulu will attend the coming meeting of the American Board at Williams-town. At the last meeting of the Board he pledged the Hawaiian churches for \$5,000 to the Board during the year, and the pledge has been kept with the addition of \$1,200. Mr. Jones had hoped to be able to attend also the unveiling in the First Church, Boston, of a memorial of his ancestor—John Cotton, but that event will come so late in the fall that he must forego it.

Going out to the Hawaiian Islands early in life to engage in mercantile pursuits Mr. Jones has risen to a commanding place in the American colony, and is conspicuous there as a patron of religious and educational institutions and a defender of the best traditions of early American occupation. He has been sojourning in Boston during the past month and last week consented to speak, through *The Congregationalist*, about Hawaiian affairs.

Not for fifteen years have religious conditions in the islands been so good, says Mr. Jones, and this owing very largely to the superior work as leader and administrator which Rev. Doremus Scudder is doing. Isolated

stations and churches are being brought into fellowship; relations between the natives and the Americans, in ecclesiastical as well as in political affairs, are improved; the work among the Chinese, Japanese and Portuguese is being generously supported; and it is the consensus of opinion that a new and better era for religion has come. The Protestant Episcopal Church, with an admirable executive or bishop from the States—Bishop Restarick—is pushing out from Honolulu through the islands, often seemingly needlessly competing with the older Congregational churches; but relations between Episcopalians and Congregationalists are by no means strained, and the Episcopal Church is thoroughly in harmony now with the political evolution of the islands. Mormonism is growing despite exposure, and is winning many of its converts from among Roman Catholics. Its propagandists are of a low grade of men; the standards of morality held held up are not of an exalted kind; and native practices, survivals of the old pagan days, are not condemned.

The racial problem of the islands is complicated. Japanese new-comers now often quickly pass on to the Pacific coast, where labor is better paid. The Japanese are restless, unstable, exceedingly independent, and difficult to handle. The Chinese-Hawaiian blend where it exists—and it increases rapidly—produces a very excellent combination of qualities, far more stable than either the native Hawaiian or the Japanese, but with social qualities which neither the Chinese nor Japanese have. Mr. Jones speaks emphatically in praise of the intelligence and character of many of the young men of this element of the population. He also has a particularly good word for the Portuguese, who make excellent workers and citizens and who quickly adapt themselves to the American ideals of dress, education and business.

Viewed from the standpoint of internal development, Mr. Jones believes that what the islands most need today is adequate endowment or income for a sufficient number of higher institutions of learning, comparatively few of the youth being able to stand the expense of a journey to the States and getting a college education here. Hence many ambitious and most capable students are deprived of training for civic service, commercial competition and a life of culture. From the standpoint of commercial development and enrichment of all classes of the population, so far as the United States Congress is concerned, Mr. Jones urges legislation more favorable to adequate and cheap transportation of passengers and goods between Pacific and Hawaiian ports, and some modification of Chinese exclusion laws so as to permit both Hawaii and the Pacific coast to find the labor that now is scarce and high priced.

### Dr. Beard at Fargo

Our church at Fargo, N. D., welcomed royally Rev. R. A. Beard preaching his first sermon as pastor last Sunday. He is no stranger to this field, having been both pastor of the church several years ago and also president of the college. With experience as a lawyer, pastor in Eastern and Western cities, educator, home missionary superintendent, and one of the secretaries of the A. H. M. S., Dr. Beard brings to the largest church in the state a fitness which could hardly be found in any other man for its leader. So general was the desire for him to return there that \$1,200 were pledged for his support by men who had never before contributed to the church. It seems to be especially providential that the way opened for Dr. Beard to return to Fargo by events beyond his control, as he had accepted the presidency of Lincoln University and entered on his duties, but found unexpected reasons why it seemed best for him not to undertake that work. All our churches in North Dakota will be strengthened by the

presence and help of Dr. Beard, who, still in the prime of life, is familiar by experience with religious conditions East and West.

## Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 297 Fulton Street, and C. F. Halsey, Plymouth Church.)

### Trinity's Pastor Resigns

Rev. F. Barrows Makepeace has decided to take a Sabbath year of comparative rest from pastoral and denominational work. For a quarter of a century he has led a strenuous life, in important pastorates at Andover, Springfield and New York, and feels the need of rest, an opportunity for wider reading, liberty to do some literary work and to care for important interests that have recently come into his hands. Because of these he has declined a unanimous call to serve another church. Mr. Makepeace hopes to return at the close of his year to New York and retain his membership in the Ministerial Brotherhood, which he describes in the *Trinity Bulletin* as a "royal" one, and says that after being in other large centers he feels that he has never known a more brotherly, loving and helpful body of men than the present pastors in Greater New York.

Trinity Church recently celebrated Mr. Makepeace's sixth anniversary as pastor and published a high testimonial to his worth and work. By his vigorous work in a shifting population he has secured 111 new members, has led in the improvement of church property to the extent of nearly \$4,000, and placed two memorial tablets in the church auditorium. In response to the character of the vastly increasing population Mr. Makepeace has led the church into the beginnings of needed institutional work, such as a very successful sewing school and the establishment of a free library, now grown into the Bronx Free Library in one of the Carnegie buildings which contains also the Bronx Society of Arts and Sciences, pioneered by Mr. Makepeace. By these operations Trinity has taken a leading place among the Bronx churches, has been instrumental in founding two more churches of our order, while its pastor has been on all the local official boards of the denomination as well as on some of the national directorates. He is a corporate member of the American Board. Mr. Makepeace leaves Trinity Oct. 1. His predecessor was Rev. F. D. Gaylord, now executive of the Young Men's Association at St. Petersburg, Russia.

### The Threshold of a Great Movement

On a hot August afternoon 2,000 children, representing one-third of the enrollment of the daily vacation Bible schools, gathered in the Metropolitan Temple, Seventh Avenue and Fourteenth Street, to hold their commencement and to demonstrate to an audience that extended into the street that the churches are now on the threshold of another great movement to uplift childhood and blend racial good qualities into a higher citizenship for the future. How far the threshold shall be crossed and the churches accomplish their most valuable because most permanent and economical summer work depends, humanly speaking, on sanctified common sense and a slight sacrifice of money. It is a pity that only twenty-three schools were established in a city of so much wasted Christian wealth; but it is a joy that these twenty-three meant an increase of eight, an enrollment of 6,562 children as against 4,000 last year, an average attendance (despite a trying summer) of almost two thousand, with twenty-five superintendents, forty-four assistants and an office staff of four.

Eight denominations opened their church halls for the work in these twenty-three schools, where Christian instruction was delivered without denominational limits. Over

seven hundred Bible lessons were given, illustrated with sand table, blank-book work, blackboard and stereoscopic views. The same number of lessons have been given in sewing, basket-work, hammock-making and music, besides drills in first aid to the injured, etc. The seventy-five workers were college students carefully selected, each superintendent and every teacher being placed in the school for which he was best adapted. Not only so, but the officials spent forty hours considering the grouping of compatible teachers. The enthusiastic devotion of the latter has been a marked feature of the work.

The task has been a serious one. In many cases the teachers voluntarily visited the homes of their pupils. They met weekly at St. Mark's Church for instruction and all the principals every second week for additional conference. The Bible stories included twenty-one from the lives of Abraham, Isaac, Jacob, Joseph and Moses, and nine from those told by Jesus. The Bible hour distinguishes these vacation schools from those conducted by the Board of Education, a distinction many people have not observed clearly. The benediction used daily in all the schools was, "Suffer little children. . . ." This also is a racial solvent.

The delight in manual training was constantly expressed, no matter how hot the weather. One little girl alone made six hammocks. A single school made sixty. Nearly four hundred were made in all, and after the commencement were given to the makers for the cost of the material, twenty-five cents! Many of them were welcomed as cradles in hot homes. The exhibition of things made, suspended all round the Metropolitan Temple, was an inspiring sight.

There were ten schools each on the East and West sides of Manhattan, and one each in the Italian tent, Brooklyn, one Baptist church in Brooklyn and one in Jersey City. The largest school was at Epiphany Chapel, Stanton Street, and the next the Methodist People's Home Church, East Eleventh Street and Avenue A. The Epiphany pupils were nearly all Jews and Italians, and at the Madison Avenue Presbyterian almost all were Bohemians, who walked from four to ten blocks to reach Dr. Coffin's church. The churches thrown open were six Protestant Episcopal, five Presbyterian, four each Methodist and Baptist, and one each Congregational, Lutheran and Dutch Reformed. Four of the twenty-two churches paid the entire cost, about \$300 each. Several others paid part, and a few nothing. Other churches were willing to open their rooms, some being unable and others not willing to share in the cost.

It seems difficult to believe that such practical work has been viewed with so much ignorance and hence aroused so little sympathy. The entire cost was \$7,000, or about three dollars per child (average attendance only) for the entire season. *Ten cents per day!* All these children would otherwise have been on the streets.

Superintendent Maxwell, hailing the movement as another great step in the march of progress, says: "There is no financial waste that I know of comparable with that which arises from having the schools and churches closed during the summer. . . . Anything that draws children from the streets and affords interesting and profitable employment is of the highest civic value." Jacob Riis writes to the same effect. With 661,741 children of foreign parentage and under fifteen years of age, out of a child population six years ago of over a million, many people naturally feel that the \$6,000,000 of exempt church property should not lie idle in the summer, but pay its duty to the city for the sake of the little citizens.

A great opportunity has opened for the Protestant churches, to say nothing of others. "Mister," said a little Italian to the writer, "I love this church 'cos' we learn to use our hands. I'd like to come always, but mother

says the priest won't let me." Even as it is, many come during the year, on and off, whenever they dare disregard parental superstition. The registration cards with names and addresses have been offered to the churches that they may permanently retain at least some of the children. Also the suggestion is made that Saturday morning be utilized to perpetuate in some form the industrial work and organization of these schools. Will the churches respond to this new work so admirably controlled through the Federation of Churches and splendidly directed by Rev. Dr. R. G. Boville?

With about \$15,000, fifty schools can be conducted next summer. There are plenty of consecrated students waiting to do the work. Mrs. Boville examined 125 for the music department alone; but there were only twenty-three schools to supply. Could not Congregationalism have ten schools instead of one next summer, in response to the "cry of the children," "for their angels do always behold the face of my Father who is in heaven?"

SYDNEY.

## Sparks from Other Anvils

ON DUTY THE YEAR THROUGH

(The Watchman)

Unless churchgoing people take care the notion will gain general acceptance that religion, like the oyster, is to be set aside in months which do not have the letter R in them.

THERE IS STILL TIME

(Christian Register)

Is it not strange and a pity that no public meeting has been held on this side of the Atlantic to express sympathy with the attempt to secure unsectarian public school education in England?

POLITICS MUST NOT BE TOO PIOUS

(Baltimore News)

The Bryan conception of the function of party organization possesses elements of nobility, but it is more proper to the office of a church than that of a party. The inculcation of high ideals and the strengthening of moral purpose are worthy objects that should underlie and influence all political and social activities, but they are the special care of the Church.

NOT SUCH A BAD OUTLOOK

(Sacred Heart Review)

The Congregationalist notes that the Irish element in the United States is doomed to be ousted by the Jews from both politics and pugilism. Well, worse things than this could happen to the Irish element.

## The Spice of Misunderstanding

Our misunderstandings are the memorable events in our lives. They give the necessary spice to existences that would be otherwise insipid. (It is impossible to feel bored or listless when one has on hand a series of promising misunderstandings.) If we really knew our friends how bored we should get with them. How tired we really do become of them when we think we know them. It is only the unknown quantity or quality in them that offers any attraction to our pursuit of their acquaintance. As soon as we understand, or think we understand, we feel a sort of contempt for them. There can be no use in spending any length of time with a person you thoroughly understand. You know, in advance, just how such-and-such a situation will appeal to him, what he will say or do in given circumstances. But the man whom you are not quite sure of—he is worth while. He may in an instant flash for you quite a new light on the matter. He may bewilder, stagger or disgust you, but he does not weary you.

—Saturday Review.



## An Old-time Hero

By Rev. Theodore T. Munger, D. D.

As we rekindle the early candle-light of well-nigh a century ago, I will try to call up the memory of a man who touched multitudes in profoundest ways and gave vital impulse to a civilization whose first rays he had fully caught and greatly hastened to increase.

I refer to Rev. John Keep, who was associated with Oberlin College at its founding in 1833 and remained in closest relations with it until his death in 1870, at the age of eighty-nine years.

This remarkable man was born near Springfield in 1781, and was graduated from Yale in 1802. He studied theology with Rev. Asahel Hooker in Goshen, Ct. He must have learned some valuable lessons in practical ethics, for he certainly was quite ready to enter a field where clear distinctions and stout rules were needed. He entered on a ministry in Massachusetts where his first step taken was the formation of a temperance society—almost the first in New England—framed in positive terms and urged with unrelenting plainness of speech.

He quickly discovered a rule of the Church forbidding the preacher to raise money for foreign missions. He did not obey the rule; he was of stouter metal than to heed any dictate as to what he should or should not preach in his own pulpit. Mr. Keep prescribed a quick remedy for dram-drinking, but to lift them into the conception of universal human sympathy and make another's salvation as sure as one's own could be only taught by lifting up the whole nature. Mr. Keep, therefore, waited patiently and suffered the people to grow into the realm of real goodness, the field of which is universal. But while he was teaching them the alphabet of Christianity his own soul was leaping far ahead, and in four years he joined the leading ministers of Connecticut in organizing the American Board of Foreign Missions.

From first to last he was thoroughly radical and aggressive on all questions of social equality. A colonizationist, an abolitionist, a reformer of outworn ethics, and yet with all his insistent radicalism he never impatiently set aside the Church, realizing that on the stormy sea of reform there might be times when an anchor would be convenient and sails at all times necessary.

### AN IDEAL PARISH PRIEST

After he had spent sixteen years in this hill town, making it a beacon of reform and progress in every available way, he removed in 1821 to Homer in central New York. This seemed to be hiding in the wilderness, but it was simply a *pou sto*, which in that day consisted in a large and vigorous church flanked by an academy that could prepare students for college. Had he been cast upon a desert island he would in one way or another have produced some semblance to or symbol of these institutions.

Mr. Keep was a fine illustration of a small class produced in this country a century ago, who retained a theology of the orthodox order, with extravagances even, along with the sanest humanity,

holding their theology and humanity with equal zeal and even feeding one with the other. These early humanists went on building better than they knew. Their theology would gradually fall off by an evolutionary process, but meanwhile it was needed to hold in play their chief business, which was humanity. Mr. Keep was one of these humanists, his religion and his idealism working together and so growing strong to shape and feed the ideal humanity of Oberlin that was awaiting him. In whatever was done he moved the people with his resistless energy and the unceasing play of his spirit. He was indeed in Homer "Presbyter writ large," and no monk of old building his cathedral worked with a diviner force. Indeed, his work was very like it. Every house in the ten miles square—for his parish stretched thus far—knew him as a neighbor and felt his inspiration to some nobler range of conduct. Every youth was brought to think he must start out toward some high goal of duty and achievement, and here, close by, were the church and the academy ready to kindle and keep alive the flame. He continually haunted the schoolhouses throughout the town at "early candle-light." The entire region was his parish, as sacred as a consecrated churchyard. Every schoolhouse became a chapel and every dwelling was literally made a confessional down to the last detail of pastoral duty.

As we read of these far-off days they have a superstitious sound, but nothing could be farther from it. There was not a thread of superstition in his faith or his practice. Every word to be heard; every step to be followed; every height to be achieved was bathed in the light of duty and splendid enthusiasm. But his aim was not to make zealots, though he could not shut out the contagion that burned within him. It was not a broad age, but he was a broad man and saw that many things were needed to make up an American citizen, such as devotion to just principles of government and above all righteousness between men.

### PLUNGING INTO THE ANTI-SLAVERY CONTEST

His change from New York to Ohio was due to his determination to put himself where the questions most vital to religion and to the nation, as he saw them, had fullest recognition. At the East the separation between the anti-slavery movement and the churches was nearly complete. While sitting by a fire kindled more than half a century after the events before us, and having almost equal love and respect for those on each side, I am inclined to think that neither party had discovered the exact mind of God on the main question of slavery. These questions were avoided in a measure in the Western Reserve by the abolitionists, who held to the Church with a twofold grasp; it would stand eternal, but slavery would pass away overcome by religion. To make it sure they established a college on which a blessing from heaven was

invoked by naming it Oberlin; and a more sacred name it could not have borne.

Mr. Keep stayed in Cleveland—whither he went—less than a year, and Oberlin was but a few miles away. St. Paul was not more clearly summoned to Macedonia by a voice from heaven than was Mr. Keep when anti-slavery was enshrined in God so near at hand. Wherever he found himself he moved directly to the head of things, but not by any purpose of his own. He had no dream of ambition, but seemed drawn by a divine correlation that strong and capable men shall go where they are needed.

He took Oberlin to his heart and never laid it down. He was quickly made president of its board of trustees and soon its financial agent. It required a brave man to accept the office and a braver man to keep it. Oberlin had no money and no right to an existence except in such assurance as was found in the heart of Father Keep, for there was more than one hour when he alone kept it alive.

### THE MAN FOR THE HOUR AT OBERLIN

He began by himself giving \$1,000 to the treasury, and within a year he obtained pledges of \$64,000; but soon after came on the continental financial crash when only three pledges were paid, one of which was his own. His only salary paid for the year was \$100. He was forced to betake himself to a parish—not an easy thing to find, for an avowed abolitionist was not wanted in the churches, and even the college was hardly tolerated; and as to money, none could be found East or West. So at last he went to England and spent a year and a half of incessant toil in soliciting funds from anti-slavery people whose enthusiasm over their own overthrow of slavery ten years before still lingered. He returned with \$30,000, and Oberlin from that day onward has kept her doors open. The achievement of salvation is due to him. He received only for this service what Oberlin had to give—forty acres of "unimproved land" worth only ten dollars per acre. He was forced back to preaching for nine years, but always with his eye on Oberlin, after which he returned and devoted himself to the task of raising \$100,000—the first money she could really call an endowment.

He never seemed to fail nor to apprehend failure. As Pasteur said, "He had lasting provision of faith and fire." Yet probably no college in the country ever had more reason for discouragement. "This spirit of his was contagious, and diffused itself among all with whom he was associated." He was Father Keep, but he was also Great-heart. He decided the question which when settled carried Oberlin onward in the direction she was bound to go, but in which she had not the courage to take the first step. In her early days she took mighty leaps, but Father Keep made them. The first was the question if the doors of the college should be opened to colored people. Could Oberlin dare it and carry it out? It was debated long and earnestly. In the final meeting of the trustees the vote was a tie, and he

as president of the board of trustees cast the deciding vote. He had settled the question twenty years before, in his first parish, where he had established a free school for colored people and enlisted the women of his congregation as teachers and supporters. He always worked in God's order, a leading feature of which was courage. His tie vote now put the responsibility on his own shoulders; there it rested until the Civil War took it off and made it national. Hampton and Tuskegee may date their life and their glorious history back to the tie vote of John Keep. But who can measure the greatness of the act?

I name this man a hero of the first order. The fight he waged touched the real questions that lay before every man; all were in one party or another. There were not enough outside to be called a minority. Every dissenter stood alone save by some thread of bare sympathy—not enough to be worthy of opposition, but only to be sneered at and mobbed. Yet—and forever let the few exceptions be remembered without criticism of their reasons or their words, or of what they left undone or did in excess, or if they ceased to worship or worshiped only their cause—the world never saw a nobler set of men standing on sounder reasons, or calling on God with truer appeals to justify their conduct, than those few men who dared to bear their name of contempt and to face the whole country and its universal sneer, and still dared to stand up in protest against a nation that said one thing and did another.

We do not today go back a half century with blame for the vast multitude of good men who saw things as we no longer see them; but let us not fail to honor the smaller company who saw what needed to be seen and did what must be done for the redemption of the nation. Of these I name again John Keep as one of the truest of the group, as I regard Oberlin the most logical university of learning yet created in this country. I mean by logic what John Keep, aged twenty-five, followed when he established a free school for neglected colored people in Massachusetts—perhaps the first in New England. He was logical when, having found himself near Oberlin—an abolitionist, a radical, but not a rant—he saw that the anti-slavery problem could be only thoroughly solved through the co-working of religion and education. He also saw that neither could win alone, since the cause required the inspiring energy of religion and the wisdom of education.

No influence bearing upon the problem of slavery during the last half century has come from any source equal to that of Oberlin. Thus girded by Keep with the two-edged sword of faith and knowledge she led the forces of organized effort, planting herself first on the field with her impregnable line where she still stands, asserting for the colored man full humanity and his full right, in unbroken truce with God. She may have made mistakes, but has she made more than did the Eastern universities, with their defense of the Fugitive Slave Law, and the Castle Garden meetings inspired by the cotton market?

#### MEN OF HIS STAMP NEEDED TODAY

As I reflect on this old hero who more than any other man kept Oberlin up to

the mark and method of her work, I cannot refrain from the wish that another like him might appear in the broad field of the country today and teach us some of the things he so well knew and we so sadly lack. I think he would set about securing a sound conversion of the churches to a belief in foreign missions as Father Keep had done a hundred years ago in the hills of Massachusetts. And he would quicken the Home Missionary Society to make haste in behalf of its men with purses as empty as its treasury. And he would go farther back and deeper down into the source of some of these lacks and oversights and search the theological seminaries to find if a possible cause of them may not lie there. If so, he might exhort these schools of theology to teach their students that it is in such fields of service the gospel lies, and that not a new theology is needed nor an old theology, but the newest of the new, very like indeed to that of Father Keep in the last century—a man who put his hand to the plow and never turned back; who saw the thing that most needed to be done and at once set about doing it; who was radical because he went down to the root of things, and conservative because he allied it with eternal God; who regarded all work before him great because he put great ideas into it; and who succeeded because he gave the vital and effective qualities of calmness and hope and unflinching energy and courage to it, and the clear conviction that there is a vast power divided up into countless forces that conspire to move toward a righteous end because God and man and nature have so determined.

### Dr. George Matheson—Scotland's Blind Preacher

BY H. C. SHELLEY

It was from the pulpit of a Wesleyan church that I last heard Dr. Matheson preach. That fact was characteristic of the man. Although himself a minister of the Established Church of Scotland, he was too catholic in his sympathies to confine his ministry within the limits of any one denomination. "If," he once said to a friend of mine, "all the heretics who have been burnt at the stake were alive today, and each in charge of a church, nothing would give me greater pleasure than to preach for them in turn. The only condition I should make would be that I might have liberty to declare the divine message in such terms as it has been revealed to me."

Two preachers are always associated together in my memory: Charles Stanford and George Matheson. One reason may be that they were both blind. But they had other qualities in common, chief among them being that more seraphic vision of divine things which is so often attained by the physically sightless. Each had the "celestial light" which shines inwardly and gives visions of "things invisible to mortal sight."

Matheson attained his spiritual vision as the price of great darkness. He was among the first of the ministers of the Church of Scotland to make acquaintance with the results of German theological thought, the outcome of which he gave to the world more than thirty years ago

in his *Aids to the Study of German Theology*. That book had a more momentous influence in Scotland than is usually known. It was devoured with hungry avidity by that group of students of which Prof. Henry Drummond was the most distinguished member, and that the religious thought of Scotland is what it is today is largely owing to the incentive given by that volume. The contact with the disturbing conclusions arrived at by German scholars which Matheson experienced in the early days of his ministry did not leave him unscathed. He confessed to an intimate acquaintance that there was a time when the "universe seemed bereft of God." At last, however, the light dawned again, and it was in the glow of that new vision he poured out his soul in that matchless hymn, "O Love that will not let me go."

Something of his confusion of thought seems to have reflected itself in his early preaching. His first charge was at Innelan, a lovely village on the Clyde, and a farmer's wife who attended his ministry, when asked how the new minister was doing, replied: "He's getting on real well! As a man he's fine, but as for his preaching—it's a mere nominal nothing!" Even then, however, Matheson's sermons must have been in striking contrast with the prosy productions of his predecessor. That worthy minister had left a boxful of his sermons in the manse, and when he wrote to ask if they were safe Matheson, so the story goes, replied that he had had them examined, and found they were "as dry as ever."

Although he never took a conspicuous part in the courts of the church and had little sympathy with the ecclesiastical statesman, Matheson had as large a following as any preacher in Scotland. For him to occupy the pulpit was sufficient to fill the most spacious church to overflowing. He had a singularly musical voice, and being, through his almost life-long blindness, wholly independent of manuscript, his preaching was dramatically effective. In fact, it was hardly like preaching; rather, one had the impression of a gray-headed prophet who, oblivious of any human presence, was unburdening his soul of visions of the Divine. That sightless preacher, with "wisdom at one entrance quite shut out," was to many a listener an unanswerable proof of his own assured belief that "the greatest events of our lives are the events that are purely inward."

### Snapshots

It is well for the thoughtful to think that in religious journalism, as in everything else, you cannot legitimately get any more than you pay for.—*Universalist Leader*.

The spirit of our age is for a short creed of essential Christianity, and it will never be born in the heat of controversy, but in the fervor of Christian fellowship and love.—*Christian Intelligencer (Reformed Dutch)*.

We are quite confident that the Church has been changed, and is now undergoing change in its tone and spirit under the influence of the enormous development of reading matter published since the middle of the nineteenth century.—*The Christian Register*.

We can never replace a friend. When a man is fortunate enough to have several, he finds they are all different.—*Schiller*.



## The Psychology of the Juryroom

By Charles Frederic Goss

Few experiences possess the power to stir a thoughtful mind more profoundly than sitting through a protracted term of service on the jury of a criminal court. Having recently performed this duty I propose to discuss the psychology of the juryroom from a layman's point of view.

What then are the influences that conspire to move the various minds of these twelve men taken at random from human society to a unanimous agreement (or a fatal disagreement) with regard to the evidence for or against a prisoner charged with crime? The most important is that of temperament. The first swift glance one casts around affords a startling revelation of the variety of natural predispositions. The bull neck and heavy jawl of one; the sallow complexion and hollow chest of another; the sunken orbs of the third; the hard-boiled-egg-like eyes of a fourth; the low brow and retreating chin of the fifth; the broad white forehead and aquiline nose of the sixth; the thick voluptuous lips of the seventh; the dome-like skull of the eighth; the squat, flat head of the ninth; the flabbing, generous ears of the tenth; the eager and open manner of the eleventh; the secretive and sullen demeanor of the twelfth are indubitable evidences that these men came into the world absolutely and unalterably different from each other—different in temperament, disposition, bias, spirit.

At the second glance he perceives that their experiences have differed as widely as their temperaments. Three or four have made failures in life, as he knows by their seedy clothing and dirty finger nails. Four or five look as if they had, at least, kept their heads above water. One or two are well enough dressed to produce the impression of having been fairly successful. All look as if they had been held to their tasks in an environment unfavorable to mental training. Some have vagrant eyes; others appear absorbed and self-centered; one or two seem egotistical and pugnacious. Life has borne hard on them all; but not with the effect of making them resemble each other like cotton bales or pigs of iron. They differ like the gargoyles on a cathedral; like the fishes in an ocean.

Will they have all been impressed alike by the testimony of the witnesses and the arguments of the lawyers? We shall see!

The first ballot is cast without discussion and is therefore a trustworthy revelation of the effect of identical impressions upon varying receptive organs. To your own mind the evidence all pointed one way and you have no shadow of doubt that the accused is guilty.

What is your astonishment, then, to discover that six of these men are for acquittal and six for conviction! This discovery shakes your faith in your own physical senses, intellectual processes and moral judgments! But this is only the beginning of your amazement, for in the discussion which follows you are violently confronted with thought currents that seem to have no more logical order than the movements of the clouds. Evidences that were convincing to your own mind

had absolutely no weight with others. Facts that seemed momentous to them appeared trivial to you. Things to which you gave breathless attention entirely escaped their notice.

But it is in the moral realm rather than the intellectual that the temperamental and experiential differences produce the most widely varying results. Judgments that you had regarded as indisputable are laughingly set aside as exploded fancies. Convictions that you had supposed to be universal are contemptuously repudiated. Sentiments that you had believed to be matters of shame are unblushingly proclaimed. Opinions of the grossest, most sensual and most anarchic nature are expressed with a brutal frankness. For example, all of these men but two or three silent ones unblushingly affirm the right of the male animal to gratify his passions at will; half of them think that the rich should be exploited for the poor; one of them stubbornly affirms that a verdict should be given against a corporation simply on the ground that it was too prosperous!

While under the first shock of these revelations you will experience a painful doubt as to the possibility of the discovery of truth by an instrument so imperfect as the human mind. You had thought of it as reliable, like a telescope or a thermometer. You had supposed that all minds would reflect identical impressions as accurately as mirrors do objects. When they differ so much, whose is right? Is yours or theirs—these or those? It is enough to make a skeptic out of you! Not one of these jurymen distrusted his own mind; but each the mind of the other!

This being the case, the mystery of their ever arriving at an agreement confronts you. How will this be accomplished? What arguments and motives must be appealed to?

You have been surprised at the differences in the judgments of these men when acting freely under the same influences; but you are now to be amazed and confounded by two other phenomena: the ease with which the conclusions of some can be shaken by sheer nonsense and the impossibility of altering those of the others by the most indisputable reasoning.

After the result of the first ballot is announced a free discussion begins. Everybody talks at once. Each shouts his ideas into the air. It seems as if a dictionary had exploded—like a pack of firecrackers. Five minutes of this incoherent and incomprehensible debate is followed by another vote which now stands—nine to three for acquittal!

What influences produced this sudden alteration? Nobody knows!

More talk ensues, which is rather like the gabble of fowls than human conversation and argument, and the vote swings back to seven against five for conviction!

And now the tempers of men begin to be aroused. These differences anger them. They talk themselves red in the face; swear they will never change their views; that they will stay there all night, a week,

a month! That those who differ from them are fools or knaves!

After a while a lull occurs. The loudest talkers have grown hoarse. A quiet man whose voice has not been heard asks for a momentary privilege of the floor. In his calm mind these vague ideas have crystallized. He utters them in a simple sentence or two and his auditors look stunned. Why had they not thought of this before? They are about to stampede and vote on his side, when that clear statement precipitates the sediment in the mind of an opponent, who in a fiery and scintillating speech sets forth the opposite view in so clear a light that the bewildered talesman was ready to flounder back to his point of view!

An hour passes, two, three and still they differ. Another drags by. A new poll is taken and they agree! What has performed this miracle?

They are hungry! That is all.

"Rogues hang," said Pope, "that jury-men may dine!"

This study of the psychology of the juryroom does not tend to confirm one's faith in the jury system.

The average man is not a good reasoner.

He does not understand the value of evidence, nor know enough about law.

He is governed by his passions and prejudices rather than his judgments.

In most cases, agreements are reached by compromises in which those who surrender their vote have not altered their opinions.

I had rather put my destinies in the hands of judges trained to logical processes than into those of a mob of uneducated "peers."

If I had to have a jury, I should want it composed of men of disciplined minds, no matter whether they had formed judgments of my case or not.

Such minds will be governed by fact and reason; the others will be controlled by prejudice and passion.

So long as the jury system stands, it is a crime against society for the men best able to judge evidence to refuse to serve the social system in this important and sacred capacity.

### Education

Simmons College, Boston, expects about 500 young women to register as new students next week.

Twenty-five per cent. of the total enrollment of children in New York City schools are on "part time," so far does population outrun building of schools in a city that has made marked educational advances during the past decade.

The program of the Massachusetts Sunday School Association for its annual convention at Holyoke, Oct. 2-4, presents some new features and many attractive speakers, several of them from other states. Among them are Presidents B. P. Raymond of Wesleyan University and W. D. Mackenzie of Hartford Theological Seminary, Rev. Drs. A. F. Schauffler and B. P. Downey and Mrs. Louise Seymour Houghton of New York. Miss Estelle M. Hurl will speak on Art Work and Rev. M. S. Littlefield on Manual Work in the Sunday school.

## The New Era of Discussion in China

What the Advent of the Lecturer Means for the Masses of the People

By DR. D. Z. SHEFFIELD, PEI TAI HE, CHINA

In Pres. Woodrow Wilson's *The State* I find the following passage (p. 139): "Discussion is the greatest of all reformers. It rationalizes everything it touches. It robs principles of all false sanctity and throws them back upon their reasonableness. If they have no reasonableness, it ruthlessly crushes them out of existence and sets up its own conclusions in its stead." Without doubt ancient China passed through a period of discussion, during which time the family life was coming under fixed regulations, government was being set in order and society was being established; but for more than two thousand years no new idea has entered into Chinese thought to disturb the determined order of things.

On all the great questions of duty in human relationships the sages had spoken the final word, and old principles were believed to be perfectly fitted to regulate the endlessly changing events of life. It was not a question of cutting the garment to fit the person, but of squeezing the person into a garment of a fixed pattern! China has repeatedly been convulsed with revolutions, and has for considerable periods submitted to the power of foreign conquerors; but the old order of government has always asserted itself in the new conditions of life, and the family and society have been perpetuated without essential variation from their ancient type.

### STIRRINGS IN THE INTERIOR LIFE

During the last hundred years Western civilization has been operating upon Chinese life through many channels of influence, through governmental intercourse, through trade, education, Christian propagation, through travel and social intercourse; but until very recent times only the fringes of Chinese society have been touched by these things, while the great interior life of China has remained undisturbed, and all change has been along the primordial lines of national habit. Confucian civilization has been peculiarly exclusive of other civilizations. The laws of heaven regulating human life have received their perfect statement and interpretation in the teachings of the sages, and though ten thousand generations pass in succession there will be nothing to add or subtract! China for four thousand years has always been surrounded by tribes or nations of inferior social and ethical development. Under these conditions China has been the great teacher of the Orient; and though she has preserved the fine saying from ancient times, that "the superior man is not ashamed to learn from the inferior," it had never occurred to her leaders of thought that any ideas of value could come from outside, barbarian sources, least of all that they could come from the white-visaged, red-haired, blue-eyed merchant pirates of the distant Western seas.

### THE ADVENT OF THE LECTURER

But a hundred years of the inbreathing of the new life of the West have already wrought changes more important

to the national life than any preceding changes during the past 4,000 years, and the new forces that are to transform China are only at the threshold of their great and comprehensive work. Discussion has fairly set in, and the topics of discussion relate to matters that can only be learned from the West. Formerly the missionary could find no word or combination of words to express in Chinese the thought of a public lecture. China had never had the thing, and so did not need the word.

But the lecturer has now come, is standing in thousands of reconstructed temples dedicated to the new learning, in schoolrooms, in public halls, and from an elevated platform is discoursing on the topics of the day; and a combination of characters has been accepted to give name to this new thing—"the lecture," the man, "the lecturer." These lectures are of every type of excellence and of every type of crudity. "What the superior man does the inferior man imitates," and at these times of new beginnings, while what is being taught and learned is a matter of importance, the fact that such an order of things has really set in is of yet greater importance.

### DISCUSSION FRUITING INTO ACTION

On some subjects discussion has reached its fruition in action, and changes far-reaching in their final effect upon government and society are beginning to be inaugurated. By a succession of wars with outside nations China has learned the painful lesson of the superior military power of these nations, and has inquired into the causes of this superiority with growing intelligence. The day of giving military degrees by tests in archery is past, and an army is being produced along lines of Western training and equipment as rapidly and efficiently as possible under conditions of pervasive official corruption, of new knowledge imperfectly assimilated and of childish jealousy of foreign assistance. Discussion has reached results as to the benefits of telegraph lines for internal and external communication, of railroads and steamers for the promotion of trade and general intercourse. There are masses of the ignorant people who fear and oppose all innovations and do not understand the benefits to China of rapid and cheap means of intercommunication; but the official and mercantile classes have a growing appreciation of these benefits, and China is now filled with plans for railroad extension.

The Chinese by reading and discussion are not only growing rapidly more intelligent as to the vast storehouse of wealth hidden in the mountains and uplands in coal and mineral deposits, but they are already in many places actively at work in the use of foreign methods and with foreign help to gain possession of this wealth. Yet further, the ears of the Chinese are open to what their foreign teachers have to tell them as to new methods of cultivating the soil, of improving seed to secure larger returns for

labor expended, of improving fruits, vegetables, domestic stock, of recovering waste lands for use by proper drainage, of laying tribute upon now neglected rivers and lakes to supplement the treacherous rainfall in watering the crops. Foreigners are in the habit of thinking of China as an overpopulated country, and so it is under the present conditions of life; but these conditions will not continue with the new knowledge that is being almost forced upon China, and with only a partial but ever increasing appropriation of this knowledge the resources of China for the nourishment of the people are certain to be greatly increased.

### SPECIFIC QUESTIONS DISCUSSED

Before the Boxer convulsion discussion had already set in along many lines, but since that time it has slowly extended itself to wider and more important fields of thought. Old questions are being asked, to which new answers are being given. What is the meaning of the family? What are the duties of the members of the family to one another? What are the rights of the weaker members of the family that should be respected by the stronger? What are individual rights, and how should they be exercised? How should these rights be guarded against the tyranny of authority? What is society (for which China is just crudely attempting to produce a name)? What is public spirit? What is patriotism? What is the end of government?

The significant thing is that these questions are now being discussed by "lecturers" in thousands of halls and before invited audiences; and the audiences are not gathered to listen to stereotyped Confucian answers, but to answers that are drawn in some measure from knowledge of political and social conditions in the outside world. There lies hidden in all this movement an awakening sense of a wider liberty, social, intellectual, ethical and religious, than China has yet known, which in some way has come into the lives of the best representatives of Western civilization and which gives a new quality and flavor to the meaning of life.

### LEARNING BUT A MEANS TO AN END

The new learning is steadily gaining ground in the interest of the people; and though as yet they see "men as trees walking," this interest is for the sake of learning in itself and not as a means to an end. They see the foreign physician armed with powerful and effective medicines that are the discoveries of Western science, and they desire to search into the sources of this new knowledge. They are made acquainted with the fact that electricity has brought the world into intimate daily and hourly intercommunication, and they desire to understand the meaning of this miracle. They see huge steamers pushing their way against wind and tide, palaces above and treasure houses below; they see steam engines pulling long trains of cars and moving with the swiftness of the wind, carrying



passengers and freight in numbers and quantities beyond the strength of thousands of mules and horses, and they desire to search out this mystery of power.

So along many lines new thoughts are being awakened, a new world of inquiry is being opened up. In the past Chinese scholars have been too ignorant of the outside world to have any sense of shame of ignorance, but now this sense of shame is beginning to awake. They announce their knowledge to the foreigner to guard against being classed with the ignorant and unprogressive. They declare that the world is round, that the moon is eclipsed by the shadow of the sun, that there are five great continents and five great oceans, that Washington and Lincoln were great American patriots, that Napoleon was the greatest general of modern times, that Gladstone was a distinguished English statesman, that Bismarck was a like distinguished German statesman! The war between Japan and Russia has been a political and military school to a large number of the officials of China who followed its progress with keen and intelligent interest. Geography and history are being introduced everywhere into government and private schools, and their important facts are being written with pens of steel upon the memory tablets of tens of thousands of Chinese youth.

#### THE EDUCATION OF WOMEN

Nothing in the new order of thought comes to the foreigner with greater surprise than the widely awakening interest in the education of women. How has it come about that a nation which from antiquity has treated its women as menials, relegating them to a life of ignorance and seclusion, has suddenly awakened to the urgency of female education, has laid hold of the fact that they constitute one-half of society, that the new China lies in the hands of the mothers of China! I believe that the cause of this surprising awakening is to be found in the impression that Western womanhood has already made upon the Chinese mind. Their culture, refinement, nobility of character, their free companionship with the other sex, first appeared to the Chinese as a perplexing enigma, but have been slowly resolved into a revelation of a new ideal of womanhood and through her of a new social life. Thus new institutions for the education of girls and women are rapidly springing up throughout the cities of China; and the Chinese woman of the future, while in features and forms of politeness she shows her indebtedness to the past, will stand on "nature's feet," will exchange the carriage of a servant for that of a free woman, with a sense of her rights and duties as companion of her husband and mother of her children.

All these things and vastly more are being set in order in the great renaissance now taking place in China. There is to be a reformed government, a reformed society, a reformed family, and in this great reformation Christian civilization is to be the moving power. May discussion increase and the "lecturers" multiply until the things that are now only in the first stage of promise shall have passed into the stage of realization and the New China take an honored place among the nations.

## What the Quaker Hill Conference Represents

Eighth Annual Conference, Sept. 2-7, at Quaker Hill, N. Y.

By LOUISE SEYMOUR HOUGHTON

In two important respects this conference differs from any other: it is endowed, and it meets in a community also endowed. Both conditions, so far as I know, are unique.

When eight years ago the young pastor of Quaker Hill, Rev. Warren H. Wilson, wrought out in his own mind the plan of a conference distinctive in many respects, but especially in accurate adaptation to local conditions and needs, his plan appealed to the trained business sense of the oldest and most influential member of his congregation, the nonagenarian Albert J. Akin, a son of Quaker Hill who in a long life of wide activity had at once served the entire region and enriched himself. True to his Quaker blood, the soul of this aged man was obedient to the vision; his purse was liberally opened for the expenses of the conference. He met his reward in the expansion of his mind to appreciate its far-reaching significance, and at his death three years ago, on the threshold of his one hundredth year, he made ample provision for its continuance. He did more. Some men endow a library, a college or a school. Albert Akin endowed a whole community. The interests of church, library, conference and others germane to these he committed to the care of a rarely selected board of trustees, representing the business and the religious aspects of the place, well equipped and frankly willing to take the lead in all that concerns the social well-being of Quaker Hill.

Even before this unusual condition existed Quaker Hill was an ideal conference center. Near to New York, yet sequestered among the hills, the people of the upland farming region from which the old Quaker stock has for the most part died out still preserve the old Quaker dignity of manner and purity of language, and with these the Quaker spirit of thrift and genius for prosperity. The ancestral mansions along the beautifully shaded village street are kept with Quaker neatness, the farmhouses of the surrounding region speak forcibly of Quaker comfort; and not the tree embosomed summer cottages nor the large summer hotel within commuting distance of New York can greatly disturb the spirit of Quaker peace that still broods over these sunright hills. It is an ideal place for the meeting of those who desire to seek for truth in a spirit of liberty.

One who last year attended the conference for the first time, one abundantly able to appreciate all its benefits and richly equipped to contribute to its advantages, made the criticism—natural, but in this case ill-founded—that much of the proceedings, and especially the distinctively religious sessions, were above the heads of those in attendance. For the most part these are the people of the countryside. They come from the pleasant farmhouses of this rich grazing region, or from the villages that lie hidden in every fold of the hills. What these rural folk need, he asserted, was plain, practical teaching, whether on religious subjects or social duties, and not lofty ideals and profound principles; above all not scholarship and philosophy.

It was hardly the critic's fault that his acquaintance with the conference was too slight to make him aware that it has so expanded the horizon and illumined the minds of these people that what they are getting here is precisely what they are ready for—scholarly Bible teaching, the historic basis of doctrine and the philosophical foundation of social principles and duties. These people began with the goodly heritage of firm convictions and kindly sympathies, and a few years of attendance at the conference has made them not only ready to profit on "Farmers' Night" by the most advanced principles of forestry as applied to

the practical economics of "The Farmer's Wood Lot," and capable of such intelligent research as results in the valuable monographs on local history which are annually presented on "Quaker Hill Day," but also on the intellectual and spiritual side to profit by such an address as was given one afternoon by Rev. Charles Park of Hudson, speaking from the text, "They looked unto Him and were radiant," and unfolding the deep mysteries of "vision and joy," and take part in its discussion; or on another afternoon to enter deeply into the as yet undiscovered significance of the parable of the Laborers in the Vineyard as developed by Professor Fagnani of Union Seminary. Even the profoundly philosophical and highly intellectual study of The Significance of Christ for Modern Thinking, given one evening by Prof. William Adams Brown of Union, was so far from passing over their heads that the whole audience listened attentively to an hour long development of the theme.

In small conferences of this sort, held in country centers strategically related to the movement of population, may lie one element, at least, of the solution of the infinitely complex and immediately importunate problem of the rural community and the rural church of our Eastern states.

In the conviction that the Bible is the center of illumination of all social as well as religious problems, the conference provides for a daily hour of Bible study, and with the exception of last year, when Professor Wood of Smith College took his place, the teacher has been Rev. Frank K. Sanders, D. D., from the first a leader in this movement and chairman of the executive and advisory committees. His subject was, The Idea of God in the Old Testament. It may seem anomalous to find in Dr. Sanders's sunlit sense of humor an important aid to the interpretation of Scripture, but this was the experience of those who followed his teachings.

The conference sermon of Sunday, Sept. 2, was preached by Rev. Thomas C. Straus of Peekskill, his subject being, The Relation of Christianity to Civil Government.

The Sunday evening address of President Frost of Berea College placed the claims of the Mountain Whites for educational opportunities upon the broadest patriotic basis.

The curtain was lifted upon a very far horizon and upon scenes of appalling terror and anguish, with the outcome of which the whole world is concerned, when Prof. Edward A. Steiner, Ph. D., of Iowa College spoke on Russian Unrest.

"Quaker Hill Day," the last of the conference, is of peculiar picturesque as well as historical and social interest. The old Quaker meeting house, now the property of the association, forever memorable as the scene of the very first plea ever uttered for the abolition of human slavery—in 1775, before the Declaration of Independence—was the scene of the literary exercises. They were conducted as nearly as possible after the fashion of a Quaker meeting; and that was an impressive moment when all rose and stood in silence while the names were read of those members of the community who had passed away since the preceding conference.

Two admirable studies of local history were presented by Miss Ruth Rogers of Sherman, Ct., and Professor Wood of Smith College, and added to the valuable series of monographs already published by this association. Then followed the great clambake—three hundred neighbors sitting down together. And with the after-dinner speeches and the final farewells, the conference broke up until another year.

## The Home and Its Outlook

### God's Acre

BY EDWARD TALLMADGE ROOT

All around, man's acres lie,  
Under this same brooding sky.  
There, the plowman blithely sings;  
Broadcast, there, the sower flings  
Golden grain, to die in gloom,  
Making every clod its tomb.  
Lo! a miracle is seen—  
Acres clothed in living green.

In their midst, God's acre lies,  
Under these same yearning skies.  
Here, men move with dirges slow;  
Here, their tears unbidden flow;  
Loved forms, here, in earth they lay;  
Leave to darkness and decay.  
Autumns wane, and springs return;  
Still they sleep 'neath shaft and urn.

Side by side, those acres lie,  
Under this expectant sky.  
What? On God's lies death's dark spell,  
While in man's comes miracle?  
No! for love's eyes pierce the gloom!  
No! for Christ hath burst the tomb!  
God will give, by power unknown,  
Each a body of its own!

THESE opening weeks of the school year call for forbearance and patience on the part of parents as well as teachers.

To accept unquestioningly the first reports that a child brings home, condole with him about his new teacher's curtness and rush to the principal with the request that the dear boy may be put in a room where the atmosphere will be more sympathetic, is not the part of the wise mother. A month hence the whole situation may change. The teacher's manner may soften as the tension relaxes, or it may be seen, even by childish eyes, to hide real kindness of heart. Even if no better understanding is reached, does it follow that the child needs to be instantly removed, like a sensitive plant, to a balmier air? Said a bright college graduate who had abandoned teaching after several successful years for an entirely different line of work: "Teaching is growing harder every year. If every mother is going to insist on her child's being 'happy,' you might as well give up first as last." She went on to add, very justly, that if you succeeded in keeping a child "happy" from the kindergarten to the college diploma, he'd be ill-prepared for the ups and downs of real life. With the shortened school hours—five and a half, at the most, out of twenty-four—it is but a small proportion of his time that the child really passes under the teacher's rule, and a little, even of undue severity, will not greatly hurt him.

"ISN'T IT QUEER," said a boy of six—narrating at home the story of a classmate who had just been discovered to live in a different "Queer" Mothers' street from that from which his mother had registered him, and so to belong in a less desirable school—"isn't it queer for a mother to tell lies?" The question must rise often to the lips

of school principals, both private and public. The long-suffering registrar of the girls' college knows only too well that mothers will exaggerate trifling indispositions and connive at procuring doctor's excuses so that daughters may prolong their vacation for some social festivity or steal away home a day or two earlier at the end of the term. Infringements of rules about visitors, chaperons, public entertainments and the like are often traceable to parental indifference or declared disregard. Trifles these may seem, but they involve concerns which are not trifling—the courtesy due from the parent to the institution to which he has intrusted his child, the child's habits of trustworthiness or insubordination, and the parent's standard of honor.

### A Dweller at the Threshold

BY REV. CHARLES E. CHASE

There are people not having the pleasure of a real garden who find luxurious compensation in the enjoyment of a seed-man's catalogue. Others without books find company congenial in the publisher's list. To me there is pleasure in both.

Turning from labor to rest, or from work to study, as every gardener should, I leave the modest turnip and fragrant rose for the companionship of both humble and great in the society of books, the goodly fellowship assembled in a Century catalogue or Macmillan's list. Once when reviewing a page of titles I came to this, *A Dweller at the Threshold*. I had never seen the book, nor have I yet. The author's name I forget, but the name of his book I cannot. Indeed, I know too well the Dweller at the Threshold.

Often he has frightened me, lied to me, cheated me. Sometimes in fierce wrestling he has thrown me, beaten me shamefully and sore. And then, sometimes, I have boldly dashed him down.

He creeps at times within the portals, but his home is only at the threshold. Lurking away in the shadow or standing out in gleaming light, he is there, alert and quick to hear the footfall of each coming one. Sometimes he is afraid and silent. Again he speaks in jest or earnest, as may please his mood or serve his need. Now smiles in ridicule or sneers in scorn; now whispers, now cries out, and now reaches insidiously a fawning hand or drives a vicious blow.

Observe the Temple of Science. He is there. The Temple of Invention and Industry, and he is there. The Temple of Religion and Faith—there also. The Shrine of Home, the Halls of Friendship, the Gymnasium of Health, the Theater of Fame, and alas! he is there.

Many approach these portals. A few, a very few, enter without strife, but more after stormy battle with the Dweller at the Threshold. Others, defeated, try again; and defeated, try yet again and win. Some stand about in faltering hesitation while the day lasts, but with the falling shadows disappear.

Now the name of the Dweller at the Threshold is Doubt. Doubt whose wife is Distrust, whose children are Hesita-

tion and Fear and Failure. These abide at the threshold, these hover about the beginning of all good things. When success is promised, Doubt suggests failure; for a clear sky sends fog, and where there is peace, battle smoke. This is what Doubt does for the student, the explorer, the statesman, the inventor, the worshiper, the lover and friend.

But over every portal, above the Dweller at the Threshold, is an inspiring inscription, a declaration of hope and promise. Whoever looks upon it takes heart and presses on, becomes a knight invincible. Such an one beholds not nor fears him who dwells beneath. To look up and behold the inscription is to escape or conquer the Dweller at the Threshold. To look down to behold him is to miss the inscription. Never are both within the same area of vision.

And the inscription is this immortal manifesto of beauty and strength:

*Ask, and it shall be given you;  
Seek, and ye shall find;  
Knock, and it shall be opened unto you.  
For every one that asketh receiveth;  
And he that seeketh findeth;  
And to him that knocketh  
It shall be opened.*

So shall it ever be with the man who walks with God. No trap of man's devising can catch his feet, no malice disturb his spirit, no mist or fog, no battle smoke or cloud, obscure his vision. Faith is greater than Doubt. Courage is greater than Fear. The solution is greater than the problem, a speaking providence more than the silent sphinx. The promise above, realized in heart and life, is always greater than the Dweller at the Threshold; as much greater and by such distance as the heights of hope, whose rock foundation is the eternal covenant of Jehovah, rise in majestic splendor above the gloomy caverns in the valley of despair.

### The Kind Gray Day

Oh, give thyself to the kind gray day  
That doth not bargain nor betray!  
The tranquil stream  
Shall hallow thy dream;  
The grasses dry  
Divine thy sigh;  
And the withered weed  
Thy need;  
The silent trees  
Shall give heart's ease,  
Shall dower thee with soft distances,  
Vistas of soul tranquillities;  
Ah, the silent trees  
Appease!  
Thy heart shall render due reply  
To the quiet of earth and the peace of sky;  
Yea, the gray, mysterious depths of the day  
Shall fashion thy soul, in a secret way,  
To meet Infinity;  
If thou wilt yield thee to the day  
That doth not bargain nor betray.

—Hannah Parker Kimball.

I see clearly and since then have always seen that if we are to please God, and if he is to give us great graces, everything must pass through the hands of his most sacred Humanity, in whom his Majesty has said that he is well pleased.—St. Teresa.



## For the Young Folks

### How Rudolph Met the President

BY STEPHEN TRACY LIVINGSTON

All through the spring Rudolph had been growing more and more sober and his mother was becoming worried over him. His face was pale and he did not have much to say. Even six-year-old Chub noticed the change and began to have periods of imitating the grave ways of his brother.

"It's because he is growing so fast," said the neighbors.

Rudolph began to feel as if he would soon be a man. He already looked on himself as the master of the house, which was quite natural, for his father was dead and his mother depended on him in many ways.

He and his mother and Chub lived in a good-looking house on a pleasant street, but they were not well off and it was necessary to get along without some of the things they would have liked. The mother was busy all day long, so that she often became very tired, and sometimes after the two boys had gone to bed Rudolph would lie awake for awhile wondering how long he would still have to be a boy. He made up his mind that he ought to hurry as fast as he could, and Chub would have to hurry too. He felt sure their mother would be glad to have them grown-up men. Then she wouldn't have to do so much for them. They could go away and take care of themselves.

One day Rudolph was looking over the newspaper and read under some large headlines that President Roosevelt was going to spend a day in a college town not far off. It was almost too good to believe; but there it was, plainly printed in the newspaper, and when Rudolph read it over again he saw that the date set was the 20th of June.

"Hurrah!" he said to himself quietly, "that's my birthday." Then he quickly grew serious again. On the 20th of June he was going to be twelve years old.

For several days Rudolph kept thinking of what he had seen in the paper, and finally one afternoon he put Chub in the little express cart and after a long pull in the hot sun reached the railroad station.

At the ticket window he asked how much it would cost him to go to the college town.

"Just fifty cents for boys under twelve," answered the ticket agent briskly.

"I want to go the day I am twelve," said Rudolph.

"Then it will cost you a dollar," was the reply.

One dollar each way—that would make two dollars. Rudolph's heart sank within him, and he turned away.

"Hold on, youngster," sang out the ticket agent. "What's the date you want to go?"

"June twenty," replied Rudolph meekly.

"Then it will be fifty cents after all. Half rates that day, to see the President. A dollar for the round trip."

Rudolph sprang out of the door and was soon drawing Chub over the dusty road toward home.

Only one dollar! Yes, he would have that dollar somehow. But he kept his plans to himself. Chub never could be trusted.

There were just eight days left, and on the first two he sold some old iron and bits of lead to the hardware dealer and got twenty-five cents in return. That was a good beginning, but the next day there was no more old metal to be found and he earned nothing. The fourth day fortune favored him again. Miss Maria Fales wanted her flower garden weeded, and Rudolph put twenty cents more into his purse. Then followed Saturday, which ought to have been the best day of all, as there was no school; but when night came he had not added a single penny to his little store. On Sunday he went to church with his mother and Chub. Only two days left and fifty-five cents still wanting. Poor Rudolph! It was discouraging. All through the school hours on Monday his mind kept wandering from his books. Finally there came a sudden new thought, and the moment he was out of doors at four o'clock he dashed for home.

Out in the barn he looked up a square soap box, and inside of this he strung the strap of old sleigh bells that Chub used for a plaything. Then he got the crank from the broken coffee mill and fastened it on, and this made the bells ring when he turned it. The rest was easily arranged—a short stick to support the box underneath, a strap which reached up from the sides across one of his shoulders, and a strip of green cloth over the top to make it look a little more like some of the hand organs he had seen.

After supper he dressed Chub in a red coat and cap for a monkey and attached a string to him, and in a few minutes he was moving along the street and turning out his music from house to house.

How the neighbors laughed, and how the pennies and nickels dropped into the tin cup which the cute monkey held out! When Rudolph counted over the coins he had forty cents more toward his dollar. The last fifteen cents came in the next day; and the minute he had the full amount the glad organ man gave a sharp yank to the string, and he and his monkey ran fast for home.

Rudolph threw the box down into the barn cellar, where it landed, with a final jangle of the bells, at the foot of the stairs. Then he went in and showed the money to his mother, and after a long entreaty persuaded her to let him celebrate his birthday by going to see the President.

"This is the last day I shall ever be a boy," he said to himself, when he climbed into bed. He felt rather ashamed of the way he earned the last fifty-five cents, but then he would never do such a thing again. He was going to give up a good many other things too: making swords and pistols and playing desert island and digging for hid treasure—all that was over now. Tomorrow he was going to become a man. Some way it did not make him feel quite as happy as he thought it was going to, but there was no help for it. In a few days he would leave school

and get a place to work, away from home, out in the world.

The next day, when he reached the college town, there were great crowds everywhere, and Rudolph felt a good deal like a mouse; but he kept up a brave heart. He intended to speak with the President if he possibly could. He pushed his way among the jostling people in the street, and climbed up among some boys who were standing on a large block of granite near a new building that was going up.

Pretty soon there was tremendous cheering, and he caught sight of some fine carriages going by. Yes, there he was—President Roosevelt, lifting his hat and bowing right and left. Rudolph managed to get one good look at him. He was just like his picture.

It didn't seem to Rudolph as if he should ever be able to get any nearer, and it was a great disappointment to him; but after a long time—it must have been two or three hours—he found out that people were shaking hands with the President in one of the buildings, and he made his way along, moving with the dense line very, very slowly, until at last his turn had come.

Rudolph felt a choking in his throat, but he spoke up as well as he could.

"President Roosevelt," said he, "I'm twelve years old today—I've got to be a grown-up man now."

The President grasped his shoulder and laughed. "A grown-up man!" he exclaimed. "No sir, you're going to keep on being a boy."

"I've got to be a man," insisted Rudolph stoutly. "I'm going to give up playing. I don't believe mother ought to have a boy around any more."

Again the President laughed. What a big, pleasant, hearty laugh it was!

"Nonsense!" said he. "Don't you go to breaking your mother's heart by being a man yet awhile. You're always going to be mother's boy as long as she lives. That's the way to keep her happy. You'll know enough about being a man by and by."

The crowd behind pushed Rudolph along, and he moved with the line until he was outdoors again. For some reason or other he began to think of Chub. Would he want Chub to be a man all of a sudden and go away from home? No, no, no.

Just then he heard some one calling him. It was Mr. Brown, one of the neighbors at home.

"Come on, Rudolph," he said. "It's about time for the train. I promised your mother to keep an eye on you and get you safely back."

### Poverty's Lot

Poverty bought our little lot,  
Flooded with daisy blooms;  
Poverty built our little cot,  
And furnished all its rooms.

Yet Peace leans over Labor's chair,  
Joys at the fireside throng,  
While up and down on Poverty's stair  
Love sings the whole day long.

—Ethelwyn Wetherald.

Night is a good herdsman; she brings all creatures home.—Gaelic Proverb.

## Letters from Home Readers

We are glad to give space to these comments and rejoinders of various readers called forth by the article by Dr. O. S. Davis entitled, *"Now I Lay Me"* a Selfish Prayer, printed Aug. 25, and to that by Amos Plumblin, on Some Doubts about the Girls' College, which appeared Sept. 1.

### As to "Now I Lay Me"

ARE THESE PRAYERS SELFISH

Please ask our carping friends who object to the "selfishness" of the child's petition,

I pray Thee, Lord, my soul to take,

if they make the same objection to the prayers identical with this recorded by Luke, that of Stephen, "Lord Jesus, receive my spirit," and that other of the Sufferer on the cross, "Father, into thy hands I commend my spirit."

Were these selfish prayers?

St. Johnsbury, Vt.

H. F.

### STILL ANOTHER VERSION

In *The Congregationalist* of Sept. 8 "A. M. R." has ended the child's morning prayer with two entirely new lines. I learned them (almost seventy years ago) thus:

If I should die before 'tis done,  
O God, accept me, through Thy Son.

And I like them better. Hope the children will say them (and both the night and morning versions) for the next century.

Plainfield, Vt.

B.

### Dr. Davis Makes a Request

In addition to the communications recently printed in *The Congregationalist*, and called out by my article on "Now I Lay Me," I have received a large number of personal letters. There is no doubt whatever of the love of the writers for this little prayer of their childhood.

In giving the quotation from the life of Chaplain Trumbull I copied exactly the form that was given there. Of course the correct form is the one which has been noted by at least half a dozen of my correspondents, and to which also Mr. Woodruff calls attention.

One point has become very clear from my correspondence. There is a real need for a little manual of simple forms of prayer and devotion, and perhaps the addition of a choice number of hymns and poems for memory work, to be used in the religious training of a child at home. I would request any readers who may have such pieces to send them to me. My little collection has grown very fast lately, and perhaps a distinct service to our religious life may be rendered by their publication if it should seem warranted. I have sought thus far to gather forms for grace at table, prayers, hymns and poems.

New Britain, Ct.

OZORA S. DAVIS.

### College Changed Her Life for the Better

As a college woman I feel like protesting against the somewhat wholesale condemnation of girls' colleges by Amos Plumblin. The faces of my college friends rise before me—sweet, modest, womanly women, grown into ideal wives and mothers. For me, personally, college wrought benefits which I never can repay and which I should never have received, perhaps, in any other way. As a child I was a recluse. I loved books, but not people, and my mother tried in vain to interest me in girls of my own age, or in anything outside of my reading.

With the beginning of my college life a new era opened for me at once. I was forced into the constant society of other girls, and I surprised myself and my family by liking it. I was filled with an entirely new joy in social

companionship which has grown in a normal way ever since.

Hundreds of new interests were opened to me, not merely through my studies, but through the other lives which I came to know. For the first time I began to be ashamed that I was ignorant of common household arts which were familiar to my friends. My home meant more to me than ever before. My sympathies began to spread in all directions. I had become humanized.

And when my father and mother went abroad, during one of my college vacations, they took me with them because they believed I was a fit traveling companion through my enthusiasm for history and my knowledge, acquired in college, of modern languages and art.

Later, when I married, my college training made it easy for me to take up my domestic duties systematically and scientifically, and, glorified as they were by love, I was able to fulfill the humblest with a fresh and cheerful mind.

I admit the grave dangers incident to life in girls' colleges which are pointed out in the article referred to, and I do not advocate college for all girls—that must depend on the character and inclination of the individual, and opportunities in other directions are wide and noble—but I want to add my testimony to the fact that college has helped to broaden the outlook of innumerable girls and has been a source of inspiration in the lives of countless women graduates.

Newton, Mass.

M. R. H.

### Another Alumna Speaks

My own experience has shown me that a girl gains much from college life that home life cannot give her. A college community gauges with remarkable accuracy the character and abilities of its members. A clever girl, fresh from the partialities of home and the indiscriminating praises of her "set," here arrives at a truer self-knowledge and, in her turn, learns to judge others according to their intrinsic worth—a lesson which she afterwards takes out into the world with her.

It is interesting in a college to watch the spoiled child grow more reasonable, the self-confident or vain or haughty more humble, and the snobbish more democratic; while the awkward and unsophisticated acquire a certain amount of grace and *savoir faire*, and many a girl, meek and suppressed and little considered at home, discovers and develops in this atmosphere hitherto unsuspected talents and is honored accordingly. Some girls leave college as shallow, false and selfish as they entered it, but we are speaking of the average faulty yet honest hearted girl.

I did not find "college life" an "emasculated existence," nor does it seem such to me in the retrospect, although I look back at it across years rich in varied and remarkable experience. Little time was left for "fudge and spreads" by the demands of outdoor sports, debating, literary and musical clubs, religious organizations, the bright and original entertainments for which college girls are noted and the more purely social events. These things developed the girls on all sides and taught them to work heartily in unison, shoulder to shoulder, as men do, but as women outside the college have not yet learned to do. "College life" fostered in them the love of fair play, justice, tolerance, magnanimity and forbearance, all of which are more slowly learned, if at all, by the woman in her "individual sphere" outside the college.

As to college friendships—they have been the most enduring and precious I have known.

Although I have seen none of my college friends for many years, I am certain of their comprehension and sympathy as I can be certain of the comprehension and sympathy of very few beside.

I now live in a coeducational college town and have noted here a very significant fact: many of the professors, instead of having their daughters live at home and attend their own first-class college, send them away from home, though at greater expense, to girls' colleges. They must believe that the gain to their girls is greater than the loss.

And it is my conviction, borne out by observation and experience, that the gain is greater than the loss. If the college is not wholly a "natural institution," on the other hand very few homes approach the ideal. The faulty homes are far more responsible for college failures than the colleges themselves, and the girl from the true home appreciates and values it the more for her brief separation from it and for the truer estimate of character that she has acquired.

Colorado Springs.

G. K.

### A College Girl Relieves Her Mind

Our family has been reading Amos Plumblin's article, and I wonder if he is not a little bit off the plumb line of correctness. After thoughtful observation of college graduates and undergraduates I have about concluded that the college girl is a widely misunderstood being in need of intelligent sympathy as well as judicious guidance.

Perhaps her greatest trial is the expectation on the part of acquaintances and strangers that she now regards herself as their superior. Thus she is put at a disadvantage at the start. She is afraid to talk much of college, for then she might be "showing off"; yet if she does not try to share its fun she likewise is supposed to think it above them. Personally, I try always to conceal my college identity at first; thus I can forget myself, and all concerned are more natural.

Amos Plumblin has spoken, too, of self-sufficiency. If there is one thing a girl learns in college it is what she is not and what she can't do. It is a wholesome lesson to find that one's own existence matters little to the world at large. But she does acquire a spirit of independence, defined by a Japanese student as "realizing one's own capabilities," however slight. This does not make her less willing to be guided by the experience or judgment of her elders.

If a girl has common sense, college is not going to deprive her of it. It will add to her stock if any place will. College girls are not exempt from the sins of humanity and vice versa.

The question of her relation to the family is indeed a delicate one. Here the strain may be hardest. To the dear parents who are sending their children to college or school do say, Do not expect a breach. Your children love and revere you more, not less, for your sacrifices. There are often imagined misunderstandings, which will heal in time. Amos Plumblin may not have fathomed the correct cause. But do not always remind your daughter that she is but a child, young and foolish, with much sad experience before her. If her enthusiasm leaks out at home she is safe. If it is always dampened and her little opinions continually smothered, she may assume a self-sufficient attitude when she is really yearning for the old signs of affection and partnership. We are young and need to be forgiven much, and know it more than we are wont to show.

New York.

M. A. F.



## The Children's Corner

**S**CHOOL again! Busy teachers! Empty homes! I sometimes wish that one of the boys who is dissatisfied with school—if there are any such boys—would change places with me for a while. I'd enjoy seeing what school is like after all these years and I wouldn't mind having some one tell me what to study. I can tell you it isn't always easy to be teacher and scholar both, to set your own lessons and then learn them and report to yourself and make up your own marks. I had some hard teachers when I was a lad, but none so strict as Mr. Schoolmaster I. And he gives me no holidays.

This is just the place, I think, for a letter from a boy who is just going away from home to school and wants to know how he can make the most of his opportunity. I can't give the whole of it, though I want to thank the writer for his good wishes for the Corner; but this is the way he introduces his question: "I want to have a lot of fun, you know, to play games well and get on the team if I can, but fun doesn't cut much ice after all." [Not this summer certainly. There's no ice left down our way to cut.—D. F.] "I want to be popular; but that's not all. Can you tell me how to make a real all-round success of school life?"

I have a notion, my dear fellow, that if you asked that question of ten different wise men you might get ten different answers. I do not pretend to be wise, but you are welcome to my opinion. I should say that the secret of success at school lies in *doing the first things first*.

"But what are the first things?"

Ah, now you have asked the real question—one which you and the like of you can answer better than an old fellow like me. Tom, Dick and Harry's first things might not be yours at all. The real question which you will have to answer, and which no one can answer for you, is: "What are *my* first things?" If you answer that question rightly and act upon the answer you will score a success at school, even though you "make" no team and take no prizes.

I wish I could organize an F. T. F. Club among all the hundreds and hundreds of Cornerers who are at school this fall—a First Things First Club. And if we can't do that, I wish some of you boys and girls would write and tell me what you consider the first things at school—the things to which you give the right of way, letting the second and third and all the rest wait until the road is clear.

### A MOUNTAIN TOP PICNIC

Some one asked a question the other day which set me to counting up my picnic mercies this summer. What a lot of them there would be if all the picnics of all the Cornerers were counted!

One of my picnics was on a mountain top in the Highlands of the Hudson with the boy who decided the case of the red squirrels and the Seckel pears with his rifle, as I told you last week. We were all Cornerers that day—one a teacher from Brooklyn, one a college Junior, one a sub-Freshman, one the house mother where I was staying, the boy with the rifle and I. The boy had a grain sack slung on an ax over his shoulder, and I kept wonder-

ing what he had in it all the way up through the green woods.

From the top of the mountain we could see miles upon miles of the river. Just opposite was Stony Point, which Mad Anthony Wayne and his brave Pennsylvanians captured one summer night. Above that was Dunderberg, the Thunder Mountain of the old Dutch settlers, with a glimpse of the tall tower on Iona Island where the navy makes and stores its explosives, and beyond the steep front and sloping "bridge" of Anthony's Nose. Sleepy Hollow lay out of sight beyond the southern hills, with a broad view of the "dark and bloody ground" of the Revolution, when the British held New York and the Americans the Highlands, and all between was no man's land. This is the country of Irving's Knickerbocker's History of New York and of Cooper's Spy.

While we were talking about these things the boy "got busy." The ax made the fire—no, I mean to say the ax chopped the wood for the fire—and out of the sack the boy produced potatoes and "roasting ears" of corn, and stowed them away under the coals; and pears and a bottle of coffee, and in due time we feasted. I saw that house mother with a potato as black as my hat in her hands, and she said it was the best potato she ever ate in her life. If it was any better than mine it may well have been. And the corn! I shall think of those ears roasted in the husks every time I eat canned corn this coming winter.

### THE FAIRY GODMOTHER'S PICNIC

I heard of another picnic that pleased me better even than the roasted corn and potatoes of this Highland mountain top. The story was told me by a gentleman who had spent his vacation in the White Mountains of New Hampshire. There was a good woman in the hotel who one day invited all the children to a story picnic. Except herself and one or two helpers, no one was asked who was over thirteen. Across the woods and up the brook they went for a mile to a bridge and a bench.

She started out, he said, with a dozen switches in her hand, and nobody could guess what they were for. This gentleman was invited, he told me, because the Fairy Godmother said he sometimes acted as if he were not thirteen, and he wondered whether the switches were for discipline. But no! A fire was built among the stones by the side of the brook, the switches were distributed to the children and they were all set to toasting—not bread, but marshmallows.

They then played an hour with the brook, climbing over the rocks and looking for fish and flowers. Then they gathered about the Fairy Godmother and she told them a story, and when that was done one of them started a story about a little brown bear; and when he stopped the next one took it up and carried it on, and the brown bear went hunting, and was caught in a trap and got away again, and a little girl took the trap off its foot. It frightened the guests and climbed up a tree, and was shaken out of it like a chestnut out of a burr, and at last got safe back to its mother on the mountain. I should like to have heard that story so

I could tell it all to you; but I'm glad to know that the poor little bear got safe home at last.

### A DOSE FOR A DANDY LION

The baby lions seem to be making a great stir this season. Here is a story I heard of another, the name of which was Paragon. (It ought to have been Dandy Lion, I think.) One day Paragon was sick. He didn't care whether school kept or not, but just moped in a corner of the cage and growled. I think I know how he felt, though my doctor never tried to cure me as Paragon's doctor did. When he came and saw the moping baby he said that what it wanted was ice cream.

So they hurried for the freezer and they dosed that dandy lion; and as he ate he became interested, and as he ate more the world began to brighten and his growls gave way to purrs (I never heard a lion purr, did you?), and he cleaned out the whole freezer and was soon his own lion again. But there wasn't any ice cream for the people who came to the show that day and *they* did the growling.

Now I know some boys and girls who would be very willing to be sick if they could have that doctor. But then, Georgie, even if you could find out who he is I do not recommend you to try the experiment. Doctors are uncertain birds. He might think you needed something quite different—castor oil, perhaps. And then a whole freezerfull of ice cream would be rather too much for most boys. But you can tell your mother the next time you are really ill what happened to Paragon and see what she says about the ice cream cure.

### THE MEANEST MAN

"He's the meanest man, whoever he is; the very limit."

That much I overheard from an excited boy, who from his knapsack I judged had just come in from a long mountain tramp. As I knew him slightly, I stopped and asked him who was the meanest man.

"I don't know, Mr. Page," he answered. "I wish I did. We wouldn't do a thing to him. You see, the people here in the valley have built a log camp on the mountain where they like to go to spend the night. They carried up blankets and pots and pans, an ax and matches, and they always leave a little food. It's open to everybody of course, but decent people always leave it in as good condition as they find it. Well, you see, Harry and I went up with a party last night, and when we got there we found that some skunk had stolen the blankets and we had to shiver all night with our feet hot at the fire and our shoulders cold."

I don't wonder those boys were mad clear through. I don't believe in calling people by the names of disagreeable animals, however, and I am sure no self-respecting skunk would do so mean a trick. Perhaps some of you know of some meaner man. I hope not; but warnings have their value as well as examples, and it might relieve your mind to tell me about them.

Letters are crowded out, for the Corner never runs around the corner of a page. We must give them more room next week.

PETER PAGE.

## The Victory of the Spirit\*

By Rev. A. E. Dunning

Those who have followed the International lessons of this quarter have seen how Jesus described the chief traits of character of members of the heavenly society he was forming—the spirit of childlikeness, forgiveness, helpfulness, penitence, unselfishness. These and kindred traits revealed in those who possessed them the likeness of their Heavenly Father, whose Holy Spirit perfectly exemplified these traits. That Spirit Jesus personified in his teaching as the Spirit of the Father and the Son, and said that he lived in those who became members of his kingdom.

The disciples of Jesus, after his crucifixion, went forth to found communities of members of his kingdom which they called churches. Paul, who became his greatest disciple, founded many such churches. Several of these were in the larger province named on the political map Galatia, and the account of his work is given in Acts 13 and 14. Their great purpose, Paul taught them, was to cultivate the traits of the society or kingdom into which they had been received, and this he told them they could do only through constant and close fellowship with Jesus Christ, whose Spirit dwelt in those who received him.

But other teachers followed Paul, probably sincere though mistaken, who told the young churches that they could not be members of the kingdom unless, in addition to following Jesus Christ as their Lord and Saviour, they should also practice Judaism, that is, obey the laws of Moses as devout Jews did. Many of the new converts to Christianity were Gentiles, who no more inherited Jewish traditions than Japanese inherit traditions of Christianity. This teaching of course caused dissension in the new churches, and soon came to hinder greatly their cultivation of the Spirit of the kingdom. Paul disputed with these teachers, some of whom came from the mother Christian church in Jerusalem [Acts 15: 1], and finally carried his case back to headquarters, where a council of churches agreed that his was the true teaching and disapproved of that of his opponents. A committee of two was sent to the churches to communicate this decision of the council [Acts 15: 22-29], and Paul soon after followed them. Joining with himself one of this committee, the two visited the churches and confirmed Paul's previous teaching [Acts 15: 40; 16: 8].

However, those Judaizing teachers, being obstinate in their conservatism, refused to accept the decision of the council and again followed Paul through the churches, reiterating what they had said before. Then Paul wrote to these churches the letter which in our New Testament is called the Epistle to the Galatians. Its character, purpose and contents are well described in the late Professor Stevens's Messages of Paul, in the series of Sanders and Kent's Messages of the Bible. The selection for this lesson comes after Paul had refuted his opponents and defended his doctrine that the only condition of membership in Christ's kingdom was loyalty to Christ, living in his Spirit. Then he assured them that they were free from all obligation to obey the law of Moses [Gal. 5: 1-12], but he told them that their freedom from the rules of the Jewish church put them on their honor to exhibit a life and a society worthy of their Lord. There was one simple law which their Lord had taught them, which included everything they ought to do. Their disputes over the question whether Paul or their Jewish teachers were right broke that law, and he solemnly admonished them that if they didn't cease fighting one another about these matters they would destroy their Christian fellowship and break up the churches altogether [vs. 13-15].

What then was their duty? How could the well-disposed ones save their imperiled Christian communities in which they had joined together with joyful enthusiasm to reproduce in a human society the Spirit of Christ? Paul answered their question by telling them that the fight in which they must engage was going on within themselves, between the leadership of the Spirit of Christ in them, which he had taught them was the spirit of Christ's kingdom, and their lower natural impulses, which were not only causing the quarrels that were ruining their churches, but would destroy their qualifications for membership in the kingdom [v. 15]. The struggle was always going on in their own natures, as they well knew. They were in the kingdom that they might win on the side of righteousness, and their success would be the victory of the Spirit of the Father and the Son dwelling in them and not the barren achievement of conformity to the rules of the Jewish church [vs. 16-18]. Then he pointed out to them in this spiritual conflict:

1. *The impulses to be fought down* [vs. 19-21]. The list included a larger proportion of passions excited by the situation in which these churches were then placed than would have been mentioned had Paul been writing to some of the other churches—"enmities, strife, jealousies, wraths, factions, divisions, parties." Evidently his experience with these churches led him to suspect later that those at Corinth were developing similar conditions from different causes [2 Cor. 12: 20]. The Ephesians were facing different foes [Eph. 6: 12]. They remained loyal to Paul in their convictions and rejected the Judaizing teachers, but lost their enthusiasm [Rev. 2: 2-4].

But this list of vices of Galatian Christians specially excited by their disputes over their religious obligations is flanked on either side by those physical appetites [vs. 19, 21] which when allowed loose rein make any one unfit for membership in the kingdom of God.

One of these appetites thus indulged is named drunkenness. It was because of this one word that the lesson committee,

hard pushed as it is to find once every three months a Scripture selection which they can label a temperance lesson, pitched on this passage, which fortunately is excellently adapted as a conclusion of the quarter's lessons from the teachings of Christ. It can also truly be said that the vice of drunkenness is both a chief cause and an aggravation of the other physical excesses which bar those who indulge in them from membership in Christ's kingdom, though it probably was not responsible for the dissensions over doctrine which led Paul to write this letter.

2. *The fruits of the Spirit to be cultivated* [vs. 22, 23]. These are the traits which we have been studying in each of the lessons of the last three months. They are constantly prominent in the preaching of the apostles as they were in the teaching of Christ. They constitute the ideal of the gentleman, suffused with adoring love of that ideal manifested in Jesus Christ. [Compare Rom. 14: 17, 18 and Phil. 4: 8, 9 with such sayings of Christ as Luke 22: 26, 27; John 13: 13, 17.]

3. *The life in the Spirit* [vs. 25, 26]. The natural exhortation following this con-

trast between the works of the flesh and the fruits of the Spirit is that those who claim to live in the Spirit, that is, to be members of the kingdom of Christ, should show the fruits in their social relations. A company of opinionated, quarrelsome, dogmatizing and jealous men and women is no real Christian church, no honor to their Lord and no blessing to the community [v. 26]. Such persons were in the Galatian churches, and their type still survives. But Paul said that those who were spiritual must not be impatient with them, but "restore them in a spirit of gentleness." The law of Christ that we should love our neighbors as ourselves requires us not to overestimate our spiritual excellences, but modestly to bear one another's burdens and test our own motives and virtues. For after we have done the most we can to make one another like Christ in his kingdom, we have each his own burden to bear in striving to realize in ourselves his ideal [6: 1-5].

### Our Readers' Forum

#### A Warning

Prof. Alfred E. Day of Beirut, Syria, writes that a man representing himself as Dr. John Day and a brother of Professor Day of Beirut is obtaining money from people in this country for the care of Syrian children; and he suggests that I warn the public against him, as he has no such brother and knows nothing about such an institution. ARTHUR J. BROWN, Secretary Board of Foreign Missions of the Presbyterian Church in the U. S. A.

#### In Memoriam

Editor of *The Congregationalist*: I cannot refrain from expressing the real loneliness I feel over the death of the late Prof. George B. Stevens of the Yale Divinity School. For three years I sat at his feet, and I learned to admire him for his rich scholarship and to love him for his genuine humanity. As great as were his books, he himself was even greater as a man. In him the students felt they had a real brother. When the fire broke out in East Divinity Hall it was his tact and foresight that brought order out of chaos and lessened the inconvenience and loss of the students.

He visited me in this parish since my graduation, and I can never forget the revelation of himself he then gave me. With his absorbing interest in every detail of the parish life as we went over it, with his marvelous insight and sympathy, I felt he was the finest exponent of tact and courtesy I had ever entertained. Though the customs of the South were new and strange to him and my people were of a different race, there was nothing in his manner or conduct to show that he recognized it thus in the least. Here his broad humanity revealed itself. Do you wonder that I prize the autograph volume of his works he sent me on his return home, a work bearing on some of the theological problems we discussed that day between the glimpses we took of this thriving city of the New South? Do you wonder that I feel a loneliness I cannot yet shake off, though it has been some time since he left? Who would take from me the anticipation that some day we shall finish the discussions in that city which we began in this?

Atlanta, Ga.

H. H. PROCTOR.

Rev. Dr. W. J. Dawson preached last Sunday in the Fifth Avenue Presbyterian Church, New York City, and is to occupy that pulpit again next Sunday. His home is in Taunton, Mass., where he should be addressed. Some of his letters reach him only after wanderings and misadventures which cause him much inconvenience.

\* International Sunday School Lesson for Sept. 30 Temperance Lesson. Text, Gal. 5: 15-26; 6: 7, 8.



## The Literature of the Day

### RELIGION

*Studies in Early Church History*, by Henry T. Sell, D. D. pp. 162. Fleming H. Revell Co. 50 cents net.

This is so good that it is a pity it is not better. It contains no bibliographies, is full of unaccredited quotations, and though it covers the period from Christ to Constantine devotes no space to the history of the development of church organization. As far as it goes, however, it is a good text-book for class use in Sunday school and may prepare the way for something better, which is greatly needed.

### BIOGRAPHY

*A Woman of Wit and Wisdom*, by Alice C. C. Gausson. pp. 263. E. P. Dutton & Co. \$3.00 net.

Elizabeth Carter, "Mistress" by courtesy, though never married, belonged to the famous Blue Stocking coterie of the eighteenth century. Mrs. Carter's circle of friends, however, was largely masculine. One of the most enthusiastic of these was Samuel Johnson, who said of her, "My friend can make a pudding as well as translate Epictetus and work a handkerchief as well as compose a poem." Her title to general fame rested upon her translation, but her varied virtues and well-balanced mind endeared her to those who knew her best. This study of her life spreads the material too thinly, but succeeds in presenting a picture of a truly attractive, strong-minded woman.

*George Washington*, by James A. Harrison. pp. 451. G. P. Putnam's Sons. \$1.35.

It is disappointing to find only about twenty of these pages devoted to Washington as President. In general there is too much resort to long, direct quotations from other historians, though the selections are well chosen. The chapters describing the environment and early life of the hero are written with a romantic dash and vigor which are unusual and delightful. The rhetoric sometimes reaches the verge of good taste, but this may be excused since the effect is to make the father of his country seem less wooden than the conventional biographies have done. The quotations from original documents are selected with good judgment. The material is so copious that the book might be called the *Life and Times of Washington*.

### FICTION

*Witch's Gold*, by Hamlin Garland. pp. 231. Doubleday, Page & Co. \$1.50.

An earlier story, retold and enlarged. It is a pretty tale, evidently a favorite of the author's. A young man won his way to success as a miner. Some of his methods were sharp though never illegal. Gaining the love of the one woman, his conscience awoke and drove him to restitution. Love purifying the private life is an old story. Love cleansing the stains of dishonor in business is a new and refreshing theme. In its shorter form this story was entitled, *The Spirit of Sweetwater*.

*The Fighting Chance*, by Robert W. Chambers. pp. 499. D. Appleton & Co. \$1.50.

A strong but unpleasant story of New York society life, which seems to be justified by recent events. The hero is a young man of birth and fortune with an inherited craving for strong drink. His fighting chance comes through love of a woman. After a long struggle she gives up a more ambitious marriage to help him in the fight. It is a pretty love story, but admirers of Mr. Chambers's early books will resent this introduction to such a gambling, guzzling, swindling, adulterous crowd.

*The Undeified*, by Frances Aymer Mathews. pp. 278. Harper & Bros.

A somewhat unusual series of incidents holds the attention to a story which is in many respects repellent. Two of the leading characters are disgustingly gross. Even with such foils the purity of the heroine is not so evident as the title indicates.

### FOR BOYS AND GIRLS

*Dearlove*, by Frances Campbell. pp. 379. E. P. Dutton & Co. \$1.50.

Guernsey furnishes the setting for this story of a happy summer. Dearlove, a charming little elf of eleven, leads her devoted relatives

through many adventures. Her kindness to a little waif ends in the solution of the family mystery and brings honor and happiness where there had been only shame and fear. Much of the subtlety and charm which distinguished *The Measure of Life*—a much more ambitious book by the same author which was reviewed in this paper some weeks since—appear also in this story.

*Born to the Blue*, by Florence K. Russell. pp. 245. L. C. Page & Co. \$1.25.

All about the doings of a little boy, the son of a captain stationed at a Western army post. He and his friends could play "wild Injun" in a realistic fashion. Even his lessons were conducted in West Point style. When he was fourteen he had a terrible struggle with real Indians which nearly ended in a tragedy. The story is well written and reads so much like a true one that we are not surprised to learn that the author is daughter, sister and wife to army officers.

*The Rainy Day Railroad War*, by Holman F. Day. pp. 257. A. S. Barnes & Co. \$1.00.

An energetic young engineer builds a short railroad through a logging country in spite of violent opposition. His exciting experiences are vividly described. The nucleus of the story has been published in the *Youth's Companion*.

*The Story of Captain Cook*, by John Lang. pp. 119. E. P. Dutton & Co. 50 cents.

A well-written, brief sketch for children of the great explorer. The print is large and clear, the illustrations are well imagined and bright colored.

### MISCELLANEOUS

*The Masters of Fate*, by Sophia P. Shaler. pp. 358. Duffield & Co. \$1.02.

The long roll of those who have overcome physical obstacles, invalidism, blindness or other infirmities is remarkable and encouraging. Mrs. Shaler tells of Kant, Bacon, Aristotle, Spinoza, Voltaire, Spencer, Darwin, Milton, Fawcett, Parkman, Prescott and a host of others who surmounted physical hindrances and accomplished great work. It is written for the encouragement of students. One of the most interesting chapters is the last, which contains a sketch of the life of Professor Shaler, who, it seems, also suffered ill health from youth.

*Spinoza and Religion*, by Elmer Ellsworth Powell. pp. 344. Open Court Pub. Co.

A valuable though not conclusive interpretation of the life and teachings of the great philosopher, with special reference to his religious conceptions. The author believes that many of the religious statements of Spinoza were accommodated to the views of his times. The final conclusion is that "the right name for his philosophy is Atheistic Monism," representing "a world view which is the very antithesis of that required by the religious consciousness."

*From Bull Run to Chancellorville*, by Newton Martin Curtis. pp. 384. G. P. Putnam's Sons.

The story of the Sixteenth New York Infantry. Probably enough large parts of a regimental history are interesting only to members of that regiment or their friends. But this volume contains much to attract the student of later generations. One may learn something of the way in which to collect, drill and provide for a citizen army. There is an excellent chapter on Medical Care and Hospital Life. The bulk of the book is made up of a consecutive account of the campaigns within the limits indicated by the title. Many incidents, humorous and pathetic, are rehearsed by the way.

*Palestine and Syria*, by Karl Baedeker. pp. 436. Chas. Scribner's Sons. \$3.60.

The Bible and Baedeker are together almost a complete guide for the tourist to these lands of supreme interest to the Christian. And Baedeker is a very valuable aid to the student of the Bible who has not visited Palestine. This latest edition has some valuable additions to earlier ones in maps and other features.

*Looking Forward*, by Philip Rappaport. pp. 234. Chas. H. Kerr, Chicago.

A frankly materialistic sketch of certain phases of human progress presented as a prophecy of

future socialistic society. It is anti-religious in tone and unreliable in statement.

### Other Books Received

*THE ELECTRIC SPIRIT AND OTHER POEMS*, by Marion Couthouy Smith. pp. 94. Richard Badger, Boston.

*PIG BOOK*. Geo. W. Jacobs & Co., Philadelphia. 50 cents net.

*MAX FARGUS*, by Owen Johnson. pp. 315. Baker & Taylor Co. \$1.50.

*BROOKS'S READERS: FIVE BOOK SERIES*, by Stratton D. Brooks. pp. 128, 176, 248, 360, 448. Am. Book Co.

*PROGRESSIVE ARITHMETIC: THREE BOOKS*, by William J. Milne, Ph. D., LL. D. pp. 288, 284, 348. Am. Book Co.

### Books and Bookmen

The approaching 250th anniversary of the settlement of the town of Hadley, Mass., makes particularly fitting the publication by the Grafton Press of *Historic Hadley*, by Alice Morehouse Walker, a story of the romance and daring of pioneers in the old Massachusetts town.

A correspondent of the *New York Herald* says that Jethro Bass, the hero in Winston Churchill's story, *Coniston*, is a real person who began life as a tanner in Croydon and was the greatest political boss New Hampshire has ever known. But he would never have been known beyond the limits of the state he ruled had not Mr. Churchill made him famous.

Among its quotations from leading magazines the *American Review of Reviews* includes this month an extract from the *Revue de Belgique* (Brussels) in which M. d'Alviella discusses the question, Are Americans Formulating the Religious Creed of the Future? The author of the article made a study of this country in 1883 and then predicted a religious revival. He feels that the revival has come, though not in the way he expected, having matured on a foundation of good deeds rather than good words. He believes that the religious spirit of all the modern world will follow this American tendency and that practical religion will supersede the contemplative or theoretical.

### Education for the Slav in America

The Slavic department of Oberlin Seminary, which trains missionaries to the Bohemians, Slovaks and Poles, has received an endowment of \$75,000 from Miss Anne Walworth of Cleveland, O. This will provide for its present needs. The next step will be to enable the C. H. M. S. to employ the missionaries when trained. Already the fruits of this society's work among Bohemians include two foreign missionaries, nearly twenty home missionaries and two self-supporting churches, one of which, Silver Lake, Minn., stands second in *pro rata* benevolences in Congregational churches.

The Schauflier Missionary Training School, a unique institution of honored and illustrious name and first in its especial field, enters its twenty-first year with increased attendance and enlarging demand both for Slavic missionaries and for the newer product of pastors' trained secretaries. To keep pace with the growing demands it greatly needs the modest endowment of \$50,000 which is to be a memorial of Dr. Schauflier. Of this amount \$13,500 have been secured. Mrs. Mary Wooster Mills, the principal, has been officially appointed by the trustees, H. Clark Ford, chairman, to solicit for the endowment. In her Eastern visit in behalf of the school this autumn she will be found an attractive and effective speaker for the school, and on the great question of the foreigner now coming so rapidly to be with and of us. Of the ninety who have been pupils in the school, fifty have graduated and are rendering valuable service.

Blessed are those

Whose blood and judgment are so well commingled  
That they are not a pipe for fortune's finger  
To sound what stop she please.

—Shakespeare.

## Andover and Our Foreign Problem Again

BY PROF. HUGH M. SCOTT, CHICAGO SEMINARY

In *The Congregationalist* for Aug. 4 Rev. J. L. Sewall calls attention to Andover and Our Foreign Problem in a wise and sympathetic article. He shows two things very clearly: first, that there is no longer need of Andover as an English-speaking seminary in New England; and, second, that there is great need of further provision for the training of men to preach among the foreign population that is coming so rapidly to our shores. This is a subject of growing importance to all Congregationalists and is of the deepest interest to Chicago Theological Seminary, in which such work for our churches began and where foreign departments for Germans, Norwegians and Swedes have been active for over twenty years.

Andover Seminary has abundant revenue—the income of \$1,000,000—while Chicago Seminary has six foreign professors and fifty foreign students, with endowment enough to pay only one instructor. The natural suggestion has been made by many that Andover be moved to some other place where its endowments could do a work no longer needed in its present home. Instead of moving Andover, Mr. Sewall raises the question whether the seminary might not stay where it is and become a training school for the French, Italian, Finnish, Scandinavian and German students, called for by the need of the foreigners among us. That is a most important inquiry, and one in line with the plans and labors and hopes of Chicago Seminary for many years. Were his suggestion carried out it might involve the transfer of some or all of the three foreign institutes for Germans, Norwegians and Swedes now connected with that seminary to Andover. The money is there; the work is being done in Chicago. Which shall move? Which should move? Chicago Seminary, apart from its foreign institutes and Christian Institute for Lay Workers, needs financial enlargement to meet the demands of our American churches in such a center of church life in the Middle West. Under these circumstances the inquiry arises, Would it not be possible to reverse the implied transfer and move Andover Seminary to Chicago, establishing here the united seminaries of Andover and Chicago?

The following considerations weigh in favor of such a proposal: Chicago Seminary began twenty-four years ago this work of educating Germans, Norwegians and Swedes for our Congregational ministry; imported teachers from Europe; through its instructors gathered churches, superintended them and organized them into associations; published manuals and hymn-books for their use; founded and conducts a Norwegian church paper and helped to establish two German church papers; brought into existence by co-operation 300 German and Scandinavian churches; sent out over 400 young men to preach in them and go to foreign lands; helped create the German-English College in Redfield, S. D., in which some fifteen young men are studying to enter the German Institute of the seminary, while one of the Swedish professors acts as treasurer of an association of free churches, which raise \$30,000 a year for foreign missions. This history of varied activity has brought these institutes into most vital relations, not only to the Congregational free churches, but to the other foreign free churches, especially among the Scandinavians, which a change from West to East might seriously imperil. This seminary has invested over \$100,000 in founding and building up these foreign institutes, and in doing so gained traditional experience and attachments not easily transferable. It is in the natural center of this work, for while about half the Swedish churches are in the East, the majority of the Norwegian and practically all the German churches are in the West. The college for the Germans, too, is

west of Chicago, and future growth of both Scandinavians and Germans will be largely in the West. Chicago, St. Louis, Milwaukee, Minneapolis, are German and Scandinavian centers which can best be reached by an institution here. Work for the Finns, begun by a graduate of this seminary in Boston who has now fourteen students under his instruction, could readily be done in Chicago in connection with the Swedish Institute, for many Finns understand Swedish. One Finnish instructor here would be enough, and were the means provided this work might easily be done here.

The assignment of the splendid endowment of \$1,000,000 in Andover to foreign work should provide the Congregationalists of America with a national institution for both American and foreign work; hence it does not seem wise to plant a school for this purpose in the far East. There is considerable shifting of our foreign population, and it is all westward. Work for French and Italians, who are numerous in the West also, could be done as well in Chicago as in Andover should general considerations move the seminary West. Were Andover transplanted here it would not become a school for foreigners only, but true to its past would become identified with the whole work of this institution of which the American seminary for college graduates is the center and heart.

But what if it seems wise to educate these foreign students in Chicago, and the endowment of Andover cannot be moved? Is there no third course? Are all the funds of Andover equally tied up? Could not arrangements be made by which the corporation of Andover could have an affiliated or branch seminary for foreign students in Chicago, even if another were opened in Andover itself? Could it not place part of its income for teachers and aid to students at the service of its Western branch? Surely if such a change were found wise and necessary some legal way could be found to effect it and let the stream of her beneficence fertilize the broadest possible area.

A few months ago a plan of co-operation was agreed upon between Chicago Seminary and the Congregational Education Society for raising an endowment of \$150,000 for our foreign institutes. Just when we were appointing committees East and West this inquiry about Andover appeared and led the friends of Chicago Seminary to consider our work from a wider point of view.

So many considerations of national importance are involved in this problem of Andover and Our Foreign Problem that it seems evident a conference should be called at an early day of all friends of the seminary, to which also men from the West, from other seminaries, those who are familiar with the whole question of work among the foreigners, such as our home missionary superintendents among them, instructors in our foreign institutes, officers of the Education Society and others might be invited, and this most important problem solved in full view of all circumstances, actual or possible, in the proper perspective of Andover against the background of all foreigners in America.

Mr. Don O. Shelton informs us that Gipsy Smith will not go to Cedar Rapids, Io., next month, as was stated in Dr. Hillis's article in *The Congregationalist* last week, but will spend the entire month in New York City. He is expected to arrive on the steamship Caronia Oct. 2. The opening meetings will be held in the West End Presbyterian Church. November and December he will be in New England. For this tour Dr. W. T. McElveen of Boston has full charge of arrangements, as that for New York is in care of Mr. Shelton. Mr. Smith is to spend January and February in the Middle West, and Dr. C. A. Vincent of Galesburg, Ill., is responsible for details of arranging the tour in that section.

## Closet and Altar

MYSTERY

*We walk by faith, not by sight.*

The world, for me, is full of miracle and mystery when I do not forget. If miracles should seem to me rare, as once they seemed, I should again believe in none; but I have learned to know myself compact of miracle and not hiding mystery, from the croaking of my finger to my love of God.—*From A Modern Mystic's Way.*

Jesus would be no Christ if you could know all about him before you trusted him.—*N. McGee Waters.*

It is notable that Jesus deepened the mystery of everything he touched. Things never become less mysterious, always more, when they have passed through the mind and heart of Jesus Christ. We think of Jesus as the great explainer, and we thank God for the rough places Christ has made plain. He has given an answer to a thousand problems. He has come like light into our human darkness. But Jesus never explained anything by lessening the mystery that clung to it.—*G. H. Morrison.*

There is a sunlight that contracts the vision; there is a starlight that enlarges it to take in infinite space.—*Adeline D. T. Whitney.*

I thank Thee, Lord, that Thou dost lay  
These near horizons on my way.  
If I could all my journey see  
There were no charm of mystery.  
No veiled grief, no changes sweet,  
No restful sense of tasks complete.  
I thank Thee for the hills, the night,  
For every barrier to my sight;  
For every turn that blinds my eyes  
To coming pain or glad surprise;  
For every bound Thou settest nigh,  
To make me look more near, more high;  
For mysteries too great to know;  
For everything Thou dost not show.  
Upon Thy limits rests my heart;  
Its safe horizon, Lord, Thou art.

—*Helen Hunt.*

If we could thoroughly understand anything, that would be enough to prove it undivine; and that which is but one step beyond our understanding must be in some of its relations as mysterious as if it were a hundred.—*George Macdonald.*

True Light of all who live, make plain our path before us that we stray not, nor wander and forget Thy loving purpose for our lives. Give knowledge sufficient for us, and for the rest assure our hearts that there is neither mystery nor darkness where Thou art not and where Thy children are forgotten of Thee. Fulfill to us Thy promise of the Holy Spirit's teaching, and when we study Thy Word may we grow by what we read. Let all life of our brothers and all the mysterious life and movement of the earth speak to our hearts of Thy informing and controlling presence. Incline our hearts to do Thy will as it is revealed to us, that through our obedience we may come to know more and yet more of Thy unfolding plan. So be Thou our companion in discovery and our joy in knowledge. In the name of Christ. Amen.



## Plans for a Year of Service

What Earnest Pastors and Enterprising Churches Aim to do This Year

*These statements were kindly sent us by pastors in response to our request that they tell us one definite thing (or more) which they and their churches expect to do this year. The request was made in the interest of the church at large, and we feel sure that the replies will be found stimulating and suggestive.*

### The Christ Spirit in Modern Relations

We hope to undertake this year a Course of Thought which shall run through the church services and involve daily Scripture readings, also readings from current literature, the aim of which shall be to make it more clear to us: first, how the spirit of Christ is to be expressed in the various relations of modern life, such as those of the family, the state, the church, employment, amusement and social life; second, what effect it must have upon the character of the individual to have a genuine faith in Christ.

JOHN HOPKINS DENISON.

Central Church, Boston.

### A Revival of Comradeship

We are impressed by the loss of the old neighborhood feeling in the average city parish. The conception of the church as a family has been gradually passing away. Often the church member does not know the man who sits in the next pew. Hundreds of people attend the same church month after month and year after year who have never spoken to one another.

At the close of a service the members of the congregation do not wait for a cheerful word with the brother across the way, but silently march out in solemn and stately procession—each man more anxious to catch the next car than to catch men.

Even on Sunday business seems to crowd out brotherhood. Therefore we intend the coming year to preach in pulpit and pew the gospel of friendship, and to call for a revival of comradeship instead of a revival of emotionalism or of the intellect, because we believe that only a call to real Christian fellowship can save the church and bring the world into the church.

How is such a realization to be attained?

To promote and accomplish this revival of comradeship we hope to induce many of our people to dress more simply and plainly when they attend church, and to tarry at the close of each service for little "friendship meetings."

We plan to hold many receptions and socials so informal that every one will feel at home. An attempt will be made to bring in those who usually absent themselves from the more elaborate social functions for self-evident reasons.

We shall also seek to persuade those who spend large sums in entertaining the already-too-much-entertained to use the money in providing some homey place connected with the church where there shall be such an atmosphere of good cheer, refinement and Christian love for the burdened and unhappy as to cause them to feel that the church stands for the brighter and better life here and now, as well as in the world to come.

PERCIVAL F. MARSTON.

Pine Street Church, Lewiston, Me.

### The Written Oracle and the Inward Light

To most persons the Bible is at least a half-closed book. They read it with little zeal and less knowledge. Even if they really want to read, they do not know just where to turn. In many communities it is excluded from the public schools by law, and in many homes it is excluded from the family by default. Here

is a generation coming on the field instructed in Shakespeare, Cicero, Virgil, Homer and all the vast host of modern writers of fiction, princes and tramps alike, but they know not the Bible. One of the central planks in the platform of the church should be to teach the Bible, fearing nothing but error or neglect, so as to make it a real and indispensable book to the people.

For one thing this year I propose to devote the Thursday evening services of the church for four or five months to a series of addresses on the Bible according to the following program, printing on each Sunday bulletin a course of Bible reading leading up to each week's address, together with the name of some good book to be read, if desired, for further study of the topic. After the address will be opportunity for question and discussion.

1. Early Traditions of the Hebrews.
2. From Egypt to Palestine.
3. Samuel, Kings and Chronicles.
4. Amos, Hosea, Isaiah and the Other Prophets.
5. The System of Priest and Law.
6. The Pentateuch.
7. The Psalter.
8. The Wisdom Literature.
9. The Apocalyptic Literature.
10. The Messianic Hope.
11. Outline of the Life of Christ.
12. The Life and Letters of Paul.
13. The Synoptics.
14. Peter, James and John: the Leaders and the Letters.
15. The Book of Revelation.
16. The Fourth Gospel.

One other thing I propose to do. The Bible is the supreme standard; the correlative of the Bible is the Inward Light, or the Holy Spirit within a man, which is the supreme authority. I propose to preach all I can on the authority and sanctity of this Inward "Light which lighteth every man that cometh into the world." I shall put truth before tradition.

Man by nature is a child of God; he is born that way. The Christian is the normal man; it is the un-Christian man who is peculiar, eccentric and abnormal. "Man is incurably religious," and there is no hope of his recovery. The authority of the Inward Light which Sabatier, Dr. Bradford, the unknown author of The Creed of Christ and others are preaching with such charm and persuasion is what I propose to preach about more and more during the coming year.

ALFRED V. BLISS.

Plymouth Church, Utica, N. Y.

### To Develop Unused Powers

It is the purpose of pastor and people to develop and train the unused faculties and powers of the church members; not to create new enterprises and start new organizations, but to bring to their fullest capacity those already in existence, to infuse new life into them and bring them all under the power of the Holy Spirit. This will engage our efforts and prayers for the ensuing year. Have we not our hands full?

J. WEBSTER BAILEY.

First Church, Ottawa, Ill.

### A Ministry to Sick Souls

Acting on the principle that they that are whole have no need of a physician, it is our purpose this year to minister especially to the sick. To locate the unchurched we shall undertake a religious census of the city with

the co-operation of other Protestant churches. District fellowship committees will be appointed to report and keep in touch with cases of need. Accompanying this effort emphasis will be placed upon mission study in the Sunday school and missionary endeavor among the young people. In all departments of church life we shall seek to fulfill the mission of Jesus, "who came not to call the righteous, but sinners."

WILLIS H. BUTLER.

Edwards Church, Northampton, Mass.

### Working for the Individual Verdict

We intend that our work this year shall be especially productive in leading individual men and women into pronounced discipleship of Christ. There has been a good amount of valuable educative work and considerable evangelistic message-giving—much needed preliminaries. We are ready now for decision-getting. To this end the preaching and pastoral work of the year will be directed. We hope the teaching in our schools will receive the same accent. We shall try to prepare and inspire our teachers for such work in our teachers' training class. We shall try to direct the work of every available organization in the church to this sort of service, but more especially to set individuals a-working for individuals.

ARTHUR W. BAILEY.

First Church, Keene, N. H.

### All-the-year-round Plans the Best

Williston Church has not been in the habit of special or extra methods of work, but from January to January keeps its two sermons, prayer meeting and Christian Endeavor meetings in force with a strong leaning toward the conservative evangelical presentation of truth. It believes what can be done the year round is the safest and most reliable method.

SMITH BAKER.

Williston Church, Portland, Me.

We of Pilgrim Church live in a vast population of people who were born in Central Europe. We are ministering to them as well as to all others. We keep our doors open twelve hours every day and send a trained nurse out among their sick. We have a kindergarten and Mothers' Club and reading-room and gymnasium. We have two orchestras and music lessons and a great big Sunday school enrolling 1,200. Our people from Central Europe make use of these things and are willing to pay their share in keeping up the good work. We have 727 separate pledges for our current expenses and over 500 pledges for benevolences. It's a joy to work among these people. The splendid nucleus of New Englanders who have made this work possible are enjoying this democratic center of service. We propose to keep on in this line—the line laid down by Professor Olney, Mr. Sessions, Mr. Lamson, Mr. Jennings and Dr. C. S. Mills—making this a church for all the people all the time and in the best possible way serving them. I wish you could have seen my Young People's Training Class as they graduated at Easter—over a hundred splendid specimens of high school age, a few of them with Anglo-Saxon names, most of them pilgrims from across the sea. When the National Council and all the other societies meet with this cosmopolitan church in 1907 you will not be able to tell us from down east Yankees.

DAN F. BRADLEY.

Pilgrim Church, Cleveland, O.

## How I Joined the Salvation Army

BY A. E. WINSHIP, LITT. D.  
Editor Journal of Education

I have been a staid New England Congregationalist for a third of a century, having been on no fanatical or freakish bypaths until Labor Day, 1906.

The iron and coal towns on the Ohio make much more of Labor Day than any other section of the country in which I have passed the day. Ironton in Ohio and on the Ohio, as its name would suggest, is the climax of this spirit. Here the last Labor Day found me. It was mid-afternoon, and neither amateur baseball nor the later more amateurish fireworks were attractive; but there was a touch of the unusual in an electric car ride for eight miles up the northern bank of the Ohio, a ferry to Ashland, Ky., and twelve miles more of electric cars across the Big Sandy to Huntington, W. Va.

Naturally the car service was demoralized when they tried to have a three-car service on a single track road with no signals for protection. This necessitated the waiting of all cars at all turn-outs. It was a good study in human nature for a man in no haste to watch the condition of body and the frame of mind of blacks and whites, of rich and poor, from the cradle to the grave, trying to get home at the close of a long holiday (?).

It was in the midst of this mass of heterogeneous humanity that we were held up, two cars returning from Huntington, at Kenova, the West Virginia town that borders Kentucky and Ohio. It was named before the war, before Virginia was divided, and was named for the three states, Ken O Va.

Here our motley crowd was held up for more than half an hour. There were with us some Salvation Army people, and their sweet little eight-year-old girl was quietly humming gospel hymns as she sat by the open window. Soon there were nearly twenty little barefoot boys and girls, black and white, gathered about the window. It was but a short step to the singing of My Mother's Bible by her father, with an accordion accompaniment, and then on the other side of the car a hundred men and women, old and young, black and white, had gathered.

Their captain, William Gray, who had been napping in the rear of the car, saw the situation and said: "Here is an opportunity! We'll hold a meeting outside and take a later car." At once the six Salvationists alighted.

Why not I? Yes, why not, and as one of them I alighted; and when they formed a circle the little eight-year-old girl moved along and made a place for me beside her father on the fighting line, and for nearly an hour I was in the game to the limit—except that I had no testimony to offer. I knelt, sang, clapped my hands, said "Amen," and was completely involved in the atmosphere, which was spiritually tonic. It was a Labor Day company to which they appealed, and it was most appreciative.

Mrs. Stanton, the mother of the little girl who had set the whole movement a-going, had taken no apparent interest in affairs until the psychological moment when she became positively radiant as she addressed the company. Every man, down to the smallest boy, removed his hat. There were several wagons and men on horseback now. Really it did seem as though I never felt the attention of people as then. The story of her life was simply but fascinatingly told. There was a vein of humor in it too, as well as of pathos.

Then an un-uniformed man spoke. He was well dressed and well spoken. "A week ago I was little better than a common drunkard. I had not seen a sober minute for more than a year. I did not suppose that I could ever be a drunkard. I used to say, 'I am not that kind of a fellow; I am a man who drinks socially.' But it did come to be a steady drink. These people gathered me in a few days ago

and sobered me off, and I love them for it. I have no interest in or use for those I once called friends. These are the friends for me. I used to laugh at them, but now I love them and prize their friendship. I want to do for others what they have done for me." And I really felt as though I had had a part in it and found myself shouting, "Thank the Lord!" and clasped his hand like a brother.

Times out of number have I paused for a few minutes on a city or village street to see and hear these Salvation Army people and have then passed on, but it was now all so different. I have known the thrill of appealing to public audiences for more than a third of a century, have spoken in the name of patriotism and of party, of afflicted Russia and crushed Armenia, for missions and for philanthropy, but I never felt in any appeal of mine as I felt when these consecrated people appealed to this heterogeneous mass of Labor Day humanity.

Mrs. Stanton in her inspiring testimony said: "This hat does not make a Christian of me; it does not save me; but when I had fought with the devil to a finish and tramped him beneath my feet through the strength of Jesus I put on this hat, and I wear it as a reminder to the devil of the last great conflict I ever had with him. Do you wonder that I love it? that I love to be with those who act as a bodyguard to one another against the assaults of Satan?" I did not wonder and never shall wonder at the joy these people have in such service.

## What the One Who Stays Sacrifices

BY ADELINE M. JENNEY, YANKTON, S. D.

The other day a young girl of fifteen said good-by to her mother and friends and started on the long, lonely and perilous journey to that westernmost and northernmost American Missionary Association station on the continent at Cape Prince of Wales, Alaska, to be with her father, Rev. J. Frank Cross, who for a year has been doing a wonderful work in that winter-bound cove, organizing a church which already numbers over 150 members. Readers of this paper are somewhat familiar with his success. But few know of the sweet, quiet-faced wife and mother, whose unobtrusive heroism alone makes this possible.

As she said recently in laughing reminiscence, she came as a bride to South Dakota to share in the missionary work for the Rosebud Indians, "expecting almost anything." Those were stern pioneer times west of the Missouri and privations and experiences were many; yet amid it all there was the content of the companionship of husband and children.

But a year ago came the imperative call for the husband, and with rare composure and self-forgetfulness she sent him to Alaska and took upon herself double burdens and cares. It was fully three months before word came of his safe arrival at the station, and later, when the monthly budgets were delayed, the anxiety was not lessened by the knowledge that the last missionary, Rev. Mr. Thornton, was murdered by drunken natives. But her face was unruffled and smiling through those months as she cared for their little flock, and the unguarded moments were rare when the quick springing of unshed tears betrayed fears with which she was too brave and unselfish to burden others.

At last spring came, and with it word that the absent one would return as soon as navigation opened. The letter, sent overland by dog-train, had been delayed, and the thought that he might reach home that very day glowed in her eyes and rippled in her laugh as she set the house in readiness.

But on the heels of that letter came one from the New York office requesting that he remain another year. After the hope it seemed

well-nigh unbearable. Yet there was no real hesitation. If he was needed, he must stay. That was all. Life becomes simple to those who face it in this way.

However, there immediately arose the question as to whether he should stay there alone, while she had their four daughters with her. His almost utter isolation, except for the natives, had been hard as she knew in spite of the cheery, newsy letters; and he had been sick and might be so again. He had written, too, that he wished one of them at least could be with him. So at last she decided to send the eldest, her caretaker.

Mothers will understand what it meant to send a young girl entirely unused to travel into a wild and bitter country alone, by a journey of thousands of miles. Even after she reaches Nome she must await uncertain transportation to Cape Prince of Wales, for there was no time to send word to her father if she was to catch the last boat of the season. It is to be hoped that when she reaches Wales her father may not be away on a tour. It may be months before the mother may know surely of their meeting, and she cannot help remembering the rigors of the long, sunless Alaskan winter, when the thermometer sometimes registers many degrees below zero even in the house.

But the mother says with quiet trust, "It seemed to be right, and I think God will care for her." And those around her know of a surety that not all Christian heroism belongs to the first century or even to the splendid self-forgetfulness of the men and women at the front.

Here is one who truly believes that "he who loveth son or daughter more than me is not worthy of me." And the question has been brought strongly to many who have known the circumstances: "If these can give and endure so freely, should not we of whom so much less is required, in the way of sacrifice, stand ready with sympathy and financial support for such devoted ones?"

## Making History Serve Missions

Midsummer is scarcely the time one would choose to prepare and carry through an elaborate series of church entertainments to raise money for foreign missions. This has just been done, however, at Grafton, Mass., and the notable success which has crowned the patient, enthusiastic labors of those engaged in the experiment has proved that hot weather is no obstacle to gathering large and interested audiences to listen to historical talks and the sweet singing of children and young people.

The mission band of young girls and mission study class of the older young people in Grafton, Mass., have been enthusiastically interested in the work which Miss Evelyn Worthley and Miss Harriet Osborne are carrying on in the Abby Child Memorial School in Dlong-loh, China. Miss Worthley is laboring under the Woman's Board, and her salary is raised by the women of the Worcester County Branch. Under the initiative and leadership of the pastor's wife, Mrs. S. A. Harlow, three entertainments were planned for successive Wednesday evenings in July. At the first one eleven members of the Worthley mission band, dressed in the picturesque costume of different nations, sang the cradle songs of America, the South, Scotland, Germany, Japan, France, China, Russia, Italy, Sweden, Holland and England. It was pretty to see the children in their gay dresses and brilliant head decorations march into the vestry and take their places on the platform. Their singing awoke great enthusiasm. During the evening Mrs. Harlow gave a historical talk on The Happy Days of Marie Antoinette. At the close ice cream and cake were sold by the young people.

The second entertainment consisted of music and readings by the young people, Mrs. Harlow talking on Marie Antoinette at Trianon and Versailles. The third included music by college students and recent graduates, and Mrs. Harlow's last talk on The Sad End of Marie Antoinette.

The series were a pronounced success. They enlisted the co-operation of a large number of young people, and the historical talks proved deeply interesting to young and old. The proceeds enabled the young people to make a substantial contribution to foreign missions.

S. A. H.



## Church and Ministerial Record

## Calls

AUSTIN, LEON H., formerly of Washington St. Ch., Quincy, Mass., to Roslindale, Boston.  
 BEARD, WM. S., Durham, N. H., declines call to Rochester.  
 CAWARD, OLIN M., associate pastor of Bethesda Ch., Brooklyn, N. Y., to Mattoon, Ill. Accepts.  
 COURTWRIGHT, B. B., to Sykeston, N. D. Accepts.  
 DANN, FRANK (Bapt.), Alliance, O., to Thompson (Cong'l) and Footville and Bostwick (Bapt.). Accepts, with residence at Thompson.  
 EDWARDS, LELAND A., Yarmouth, N. S., to Park Ch., Cleveland, O.  
 ELLIS, GILES A., Clark, Col., to Craig.  
 HOUSTON, IRA J., associate pastor Hough Ave. Ch., Cleveland, O., to presidency of Straight Univ., New Orleans, La. Declines.  
 JENKINS, J. ALEX., Immanuel Ch., Brooklyn, N. Y., to First Ch., Cleveland, O. Accepts.  
 LARSON, ANTON R., Columbia, S. D., to Lake Preston. Accepts.  
 LUXFORD, FRED'K W., Washta, Io., to Grand Island, N. Y. Accepts.  
 LYTLE, JAS. A., Ashland, Mass., accepts call to North Ch., Middleboro.  
 MARTIN, M. A., until recently pastor of Episcopal Ch., Hot Springs, S. D., to parsonage of Cong'l Ch., Webster. Accepts.  
 PRATT, NATH'L M., Monson, Mass., to Plymouth Ch., Cleveland, O. Accepts, to begin in October.  
 RAINE, JAS. W., Riverhead, N. Y., to professorship of English and Greek in Berea Coll., Kentucky. Accepts.  
 ROGERS, D. MINER, Hartford Sem., and summer supply at East Dorset, Vt., called to remain a year. Accepts.  
 STREETEN, WILLARD E., Brookfield, Mass., to Oakham. Accepts.  
 VERNON, HOWARD (Bapt.), Chardon, O., to joint parsonage of Bapt. and Cong'l churches, Chesterland. Accepts.  
 WESTLAKE, C. MILTON, Buena Vista, Col., to North Ch., Denver. Accepts.

## Ordinations and Installations

MARKWICK, WM. F., 4. Worthington, Mass., Sept. 12. Sermon, Rev. C. H. Hamlin; other parts, Rev. Messrs. M. T. Anderson, John Pierpont, B. H. White and Prof. H. G. Smith.

## Resignations

BENNETT, JOS. H., Clay Center, Neb.  
 CAWARD, OLIN M., associate pastor Bethesda Ch., Brooklyn, N. Y.  
 CHASE, EZRA B., Austin Ch., Chicago, Ill., to take effect Nov. 30, after five years' service.  
 CONRAD, WM. O., Rollstone Ch., Fitchburg, Mass., after a pastorate of ten years.  
 DAINS, CHAS. H., Grand Island, Neb.  
 GRUPE, FRED'K W., Gainesville, N. Y.  
 HERALD, CHAS., Bethesda Ch., Brooklyn, N. Y., after a pastorate of over sixteen years.  
 HOTZE, WM. H., Allison, Io. He leaves the ministry to become instructor of science in high schools of Cherokee.  
 JENKINS, J. ALEX., Immanuel Ch., Brooklyn, N. Y.  
 LEAVITT, FRED'K, Seward, Neb. Majority of church asks him to remain.  
 LYTLE, JAS. A., Ashland, Mass., to take effect Oct. 1.  
 MAKEPEACE, F. BARROWS, Trinity Ch., New York City, after a six-year pastorate.  
 PRATT, NATH'L M., Monson, Mass., to take effect Oct. 1.  
 PRICE, EDGAR H., Cameron, Mo., to take effect Dec. 2.  
 RAINE, JAS. W., Riverhead, N. Y.  
 THORP, WILLARD B., South Ch., Chicago, Ill., to take effect Dec. 31, after a pastorate of over seven years.  
 TOLBERT, R. BERTRAND, Wells, Mich. Will rest for a time.  
 WOOD, ALFRED A., Ellsworth, Io.

## Personals

BUSHEE, WM. A., Woonsocket, R. I., is so seriously ill that his daughter Alice, a missionary stationed at Madrid, Spain, has been recalled and recently reached home.  
 REID, DAVID C., of Wood Memorial Ch., Cambridge, Mass., has been chosen to fill a vacancy in the Committee on Labor appointed by the State Association of Massachusetts.

## Material Gain

ARCADIA, NEB., Rev. H. A. Shuman, has assumed self-support.  
 BRANFORD, CT.—New piano, for use during repairs on organ.  
 BROOKLYN, N. Y., Atlantic Ave. (chapel of Clinton Ave. Ch.), Rev. W. S. Woolworth. Interior improvement of building, including redecoration of audience-room, change of place of pulpit, addition of choir platform and two beautiful church windows.  
 CLAY CENTER, NEB., Rev. J. H. Bennett. Parsonage improved and 200 feet of cement walk laid.

CLEVELAND, O., North, Rev. C. H. Lemmon. Cremation of \$1,000 note toward payment of debt on church building.

LOWELL, MASS., Kirk St.—Interior repairs and decorations.

MILFORD, CT., First.—New slate roof and artistic interior decoration.

MONTICELLO, IO.—Vestry recarpeted with cork.

PHILLIPSTON, MASS.—Repairs on buildings struck by lightning, injuring church outside and vestry inside. New singing books for Christian Endeavor Society and Sunday school.

RIVERTON, NEB., Rev. G. W. Knapp. Church and parsonage buildings painted and otherwise improved.

SPRINGFIELD, MASS., Emmanuel, Rev. O. W. Means.—Mortgage of \$1,000 burned, clearing church of debt, and building fund started by pledge of \$20 from one Sunday school class.—North, Rev. N. M. Hall, \$3,500 organ put in place.

WARREN, MASS., Rev. T. C. Richards, church has thoroughly renovated its parsonage for the new pastor's family, putting in hardwood floor, bathroom and modern improvements.

WEEPING WATER, NEB.—New furnace.

## Dedications

AURORA, NEB., Rev. A. E. Rieker. \$12,000 edifice dedicated Sept. 9, with sermons by Rev. Hiram Harrison and Rev. S. I. Hanford, a former pastor. Church was organized in a hardware store, and President Perry of Doane College was its first minister.

BROOKLINE, N. H., Rev. Geo. A. Bennett. After renovation and improvements occupying several months and costing \$1,700, house of worship rededicated free of debt, with interesting service, including sermon by Rev. F. D. Sargent, a former pastor, and historical sketch by Miss Emily M. Peterson. Improvements include metal walls and ceiling, afterward painted or decorated. Ladies' Aid bore generous share of expense.

MILLBURY, MASS., Second, Rev. G. F. Ekins. Remodeled and decorated building rededicated Sept. 9, Rev. G. A. Putnam, pastor of First, the mother church, assisting.

SOUTH ROYALSTON, MASS., Rev. Sam'l Holden. New \$6,000 house of worship, the only one in town, replaces building burned two years ago. Dedicated free of debt, with addresses by Sec. F. E. Emrich and neighboring pastors, and with old-time music by choir of 25 years ago.

STONINGTON, CT., Rev. J. O. Barrows. New sweet-toned bell dedicated, with sermon by pastor on Church Bells and Their Uses.

VENTURA, CAL.—Fifth house of worship, costing \$2,500. Sermon by Rev. C. N. Queen, retiring pastor; prayer by Father Bristol, first minister.

## Gifts

LEOMINSTER, MASS., Rev. Lawrence Phelps. Six silver collection plates presented by Dr. and Mrs. Charles E. Bigelow in memory of their son, Harry D. Bigelow, one of the collectors and prominent in the work of the church, who died last July.

MARIETTA, O., Harman, Rev. L. J. Travis. From children of the late Captain Henry and Mrs. Eliza Fearing, \$500 as a memorial to their parents, to be used as the religious needs of the church require. New hymn-books, gift of an anonymous member.

MERIDEN, CT., Rev. A. J. Lord. Set of memorial chimes, played from organ keyboard by electricity.

PASADENA, CAL., Lake Ave., Rev. S. G. Emerson. Handsome new pulpit furniture, including baptismal font, and costing \$200, from two friends of church.

PHILLIPSTON, MASS., Rev. W. L. Muttart. Individual communion service dedicated, gift of the children of Deacon Edward Powers to replace set given by their father in 1875.

SPRINGFIELD, MASS., North.—From Mrs. Albert W. Gifford, Hinsdale Smith and Arthur P. Smith, safe in which all church records, which heretofore have been kept by the various church officers, can be safely stored together.

ST. JOHNSBURY, VT., South.—Individual communion service from Mrs. Ella (Flint) Horner and husband, in memory of her parents, Richard B. and Mrs. Marcelline Flint.

## PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores or Months of the Sebaceous Glands with Sebum or Oily Matter.

The plug of sebum in the center of the pimple is called a blackhead, grub or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling and redness; later pus or matter forms, breaks, or is opened, the plug comes out and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

## Bequests

GOODNOW, JOHN B., late of S. Sudbury, Mass., to the Massachusetts Home Missionary Society, \$1,000.

SHAW, HENRY, of Missouri, called "the flower lover." Legacy to provide for the preaching of a flower sermon annually at Christ Church Cathedral, St. Louis, some time in May.

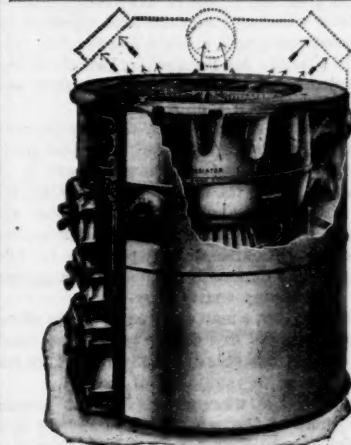
## Anniversaries

BUCKINGHAM, CT., Rev. G. H. Bacheler. Church will celebrate, Sept. 30 and Oct. 3, the 175th anniversary of its founding. Former pastors and members cordially invited.

SLATERSVILLE, R. I., Rev. Albert Donnell. 90th of organization celebrated Sept. 9 with interesting historical address by the pastor, other addresses by Rev. J. C. Alvord, pastor at Woonsocket, and his Sunday school superintendent, formerly of this town and church; also by the present incumbent, who, with his uncle, had superintended this Sunday school 51 years. Pictures of Mr. John Slater, founder of the village, and of Madam Ruth Slater, his Congregational wife, were presented to the church by Miss Mary S. Mansfield; also pictures of Rev. T. A. Taylor, first pastor, and his wife, from Miss Julia A. Smith, to be preserved at the parsonage.

## Church Disbanded

EAGLE, NEB.—Because of removals, only two of the 38 members remain. Building sold, debts paid and of \$635 balance, \$100 sent to C. C. B. S. and \$535 to C. H. M. S.

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## In and Around Boston

### The Old South's Redecoration

During the summer the interior of the main part of the Old South Church used for worship has been in the hands of decorators from the Tiffany studios, and next Sunday the church will be opened for use. Those who enter will find that a consistent and harmonious color scheme has been chosen, emphasizing the rich red tones of the existing woodwork of old cherry, by far the best feature of the interior as it was originally conceived. The treatment of the green tone employed is subtle and respectful, yet not without light and vitality.

The peculiar architectural nature of the interior had led the decorators to strive after an effect of pervading richness without giving undue emphasis to details, thus avoiding the obvious defects of the decorations as last seen by the congregation. Ornament has not been sought for the sake of ornament, but to add richness to the scheme in its entirety; and this richness of effect is concentrated back of the pulpit, where the eye naturally rests. Upon a background of gold there is an interlacing ornament of delicate design. The hangings at the back and side of the pulpit no

longer are a hard red, but a restful shade of green with striking effects produced by mottling. Shadows contrast with high lights, and because of the length of the pile of material, which has been dyed and treated by hand, richness and life of color have been obtained. The lantern, in shades of purple and blue glass, is the one daring feature of the new scheme. The whole interior of it is painted to agree with the glass, and is made so dark and low in tone as to produce a pleasing effect. Choice of blue for the ceiling completes the decorative design. Dignity and simplicity have been aimed at by strong emphasis everywhere of line color and construction, and by choice of a dominant color with harmonious shadings off from it. In the organ loft a change of position of instrument and keyboard will give room for a larger choir and chorus.

### Park Street's New Dress and New Policy

Exquisitely adorned inside as well as out, the historic Park Street Church opened its fall campaign last Sunday with a special musical program, Dr. A. Z. Conrad preaching on *The Temple Beautiful*. His sermon was notable chiefly for his statement as to the future attitude of the church. He said: "For what does Park Street Church stand today? Shall it stand for conservatism? God forbid! Conservatism is often an excuse for lethargy. For radicalism? God forbid! It is often the cloak for empty dreaming. This church must stand for just one thing—the ideals of Jesus Christ. Our relation to society, if it be Christlike, must express sympathy with the overwhelmed, with those who are fighting sin. In our civil relation we must concern ourselves with a cleaner and holier city government. True brotherhood comprehends all that is good in government, and fraternity is the watchword of this church."

A combination of circumstances has enabled Dr. Conrad to enter upon his ministry in this church with the property in a condition which has not been known for a generation. His disposition to enter heartily into fellowship with the other Congregational churches, to relate the church to the progressive development of the city and the denomination's life are all happy signs of a new day in a church that for many years in the last century was a pillar of the denomination, nationally as well as locally considered.

### A Methodist Layman Leader Dead

The death of Mr. E. H. Dunn, president of the board of trustees of Boston University, removes a very conspicuous Methodist layman whose gifts to denominational interests were large and frequent. His will provides a bequest of \$120,000 to Boston University.

### Dr. Hyde on the Forward Movement

The Boston ministers opened their season of meetings last Monday with an excellent address by Dr. A. M. Hyde of Porter Church, Brockton. With the subject, *The Forward Movement*, he paid tribute to the influence of the ministry in educational, political and reform movements, but called upon them and their churches to strike the heroic note, to live the consecrated life and to count no sacrifice great so they bring the world to God. Dr. Hyde has a strong, resonant voice and fine delivery, but the effect of his address was limited by his close attention to his manuscript.

Among utterances which followed the speaker of the morning the most suggestive was that of Rev. David C. Reid of Cambridge, who believes that men of wealth in our churches should be solicited to put their money, not into magnificent buildings nor high-priced choirs, but into the souls of the immigrants who flock to our shores. He believes in a rep

Continued on page 385.

## WHEN SLEEP FAILS

### Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

## Our Benevolent Societies

### National

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY**, Fourth Ave. and 22nd St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Editorial Secretary; Rev. Washington Choate, D. D., Corresponding Secretary; Don O. Shelton, Associate Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 616 Congregational House, Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**, Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y. Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilcox, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices, 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

**THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY**, Congregational House, Boston, Willard Scott, D. D., President; F. K. Sanders, Ph. D., Secretary. Phineas Hubbard, Treasurer.

**The Missionary Department** sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

**The Business Department**, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the *Pilgrim* series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

**NATIONAL COUNCIL MINISTERIAL RELIEF FUND**, (Corporate name "Trustees of the National Council of the Congregational Churches of the United States.") Helps needy Congregational ministers or their widows. Request donations for Permanent Fund and current use, from churches, individuals and by bequest. President, Rev. H. A. Stimson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave., and 22nd St., N. Y.; Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.

**BOSTON SEAMAN'S FRIEND SOCIETY**, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, Room 801 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Donations should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

### Massachusetts and Boston

**THE MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House, Rev. F. E. Emrich, D. D., Secretary; Rev. Joshua Colt, Treasurer.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other states. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**BOARD OF MINISTERIAL AID**, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to F. E. Emrich, 609 Congregational House.

**THE CONGREGATIONAL CHURCH UNION OF Boston and vicinity** (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaawanda St., Boston.

### Women's Organizations

**WOMAN'S BOARD OF MISSIONS**, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room 607 Congregational House, Miss Lizzie D. White, Treasurer; Miss Mary C. E. Jackson, Home Secretary.

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One Hundred-and-Fifth Semi-Annual Statement, January, 1906

### SUMMARY OF ASSETS.

Cash in Banks and Trust Companies.....	\$1,180,287.05
Real Estate.....	1,543,892.06
United States Bonds.....	1,960,000.00
State and City Bonds.....	3,427,560.00
Railroad Bonds.....	2,773,180.00
Miscellaneous Bonds.....	394,500.00
Railroad Stocks.....	7,953,725.00
Miscellaneous Stocks.....	511,000.00
Bank and Trust Co. Stocks.....	391,750.00
Bonds and Mortgages, being 1st lien on	
Real Estate.....	109,500.00
Premiums uncollected and in hands of Agents.....	993,683.77
	\$21,239,052.88

### LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,598,001.00
Reserve for Losses.....	783,047.05
Reserve for Re-Insurance, and other claims.....	837,503.46
Reserve for Taxes and other contingencies.....	300,000.00
Surplus over contingencies and all liabilities including capital.....	\$,750,501.34
	\$21,239,052.88

Surplus as regards Policy-holders, \$11,730,501.34

ELBRIDGE G. SNOW, President.  
EMANUEL H. A. OORREA, Vice-President.  
FREDERIC C. BUSWELL, Vice-President.  
AREUNAH M. BURTIS, Secretary.  
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## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Sept. 23, Sunday. *God's Provision.*—Ps. 34. "O taste and see that the Lord is good." The proof lies in the realm of personal adventure and personal experience. He who commits himself to God learns of his character. Note how completely the psalmist feels this surrounding and controlling power of God. What a comment on fame procured by wickedness—that the remembrance of them that do evil is to be cut off. We feel ourselves the acknowledgments of this psalm in the household of a wealthy Lord. In the experience of his people, looking back upon their lives, he is as generous as he is wealthy. And we are not God's prisoners, but his children.

*Gracious art thou, O Lord, and good to all who trust in Thee. Let Thy mercy be my portion ever more and strengthen me for the work which Thou hast given me to do this day, that it may serve Thy purpose and that I may rejoice in it with a faithful heart.*

Sept. 24. *The Prosperity of the Wicked.*—Jer. 12: 1-17.

This is the question which every thoughtful man must ask—why evil prospers and the righteous suffer. The answer is not complete. The problem cannot be reduced to the terms of our earthly experience. Suffering may even be a discipline and preparation for further suffering, and so for an increasing strength. We have not yet endured to the uttermost, that we should either boast ourselves or complain.

Sept. 25. *Trusting in Man.*—Jer. 17: 1-18.

The aim of this warning was the policy of the tottering kingdom in seeking aid from Egypt. Jeremiah's message was that they were to be still and let God deliver them. Do not overlook this saying about the heart's deceitfulness because it has been overworked. Look into your own heart and ask if any one but God can know it.

Sept. 26. *Parable of the Potter.*—Jer. 18: 1-18.

When we consider God's power to shape or destroy, we must remember that it is power in the hands of love. Remember the fine use which Browning makes of this parable in Rabbi Ben Ezra. The prophet's call to repentance brought out the latent evil in the hearts of the rebellious rulers, as the light shows the slime of miry ways.

Sept. 27. *In the Stocks.*—Jer. 19: 14, 15; 20: 1-13.

Jeremiah was in good company. Paul was put in the stocks, and a multitude of witnesses for God have known the inside of a prison. As we look back, Jeremiah's prison and pit were the real centers of Jerusalem and not the king's palace or even the temple where the priests led the people in the long-established worship of Jehovah.

Sept. 28. *An Evil King.*—Jer. 22: 1-19.

This was the alphabet of righteous kingship which Jeremiah preached to the king. There could be no deliverance because king and people would not repent. Man's refusal is God's helplessness. Herein is our dignity and our danger, that we may be God's fellow-workmen or by resistance postpone his purposes of good.

Sept. 29. *The Righteous Branch.*—Jer. 23: 1-22.

Because the prophet spoke the words God gave and thought God's thoughts, he could never yield to final disheartenment. Individual men and generations might refuse, but God could not be permanently defeated. The broken people should be gathered, and from the stock of David a righteous branch should spring. Hope is for us also in these large views of God's far-reaching plans.

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Special Express Trains leave South Station 8.30 a. m., passing through Worcester, Springfield and Pittsfield—the HEART OF THE BERKSHIRE HILLS.

Due Albany 2.40 p. m., for sight seeing and stop-over night if desired, or leave same evening via People's Line Steamer.

Illumination of State House at Albany has been arranged for those who stop over night. Leave 8.30 a. m. by the Hudson River Day Line Steamer for that enchanting sail down that historic and picturesque river. A Night-and-a-Day in New York for sight seeing the great metropolis! Thence via Palatial Fall River Line Steamer, due Boston Sunday morning.

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## Romance in Mongolia

(Y. P. S. C. E. Prayer Meeting)

BY EDITH GAY

Topic, Sept. 30—Oct. 6. Gilmour and Missions in China. Isa. 49: 6-12.

Missionary work in China is more or less familiar to us, but Mongolia, that immense tract north of the provinces we call China, occupying an area equal to that of the United States, is a territory comparatively little known. And as for its mission stations, there never had been one until 1817, when two brave men were sent by the London Missionary Society to the Buriats, a nomad tribe of Mongolians who lived near the border of Siberia and came under the authority of the Russian government. This little mission was obliged to disband by order of the Czar, and for many years there had been no Christian teacher in the whole of Mongolia.

The young missionary, James Gilmour was born June 12, 1843, near Glasgow and was educated in Glasgow University, where he took several prizes for scholarships. He then offered his services to the London Missionary Society and proceeded on his theological studies at Chestnut College and Highgate Seminary. While he was studying he met one of the survivors of the mission to the Buriat Mongols, and he became so interested that after his graduation he sailed at once for China. From the moment he landed on Chinese soil his adventures commenced, and continued, often reaching the thrilling point, until he laid down his burdens never to take them up. His first enthusiasm was met by a massacre of foreign-

ers in the vicinity of Peking, and thirteen people were killed. Gilmour quaintly reproves himself in his diary because he "felt uncomfortable at the idea of being killed." But he survived, and in order to learn the Mongolian language, of which he knew not a word, made a long journey across Mongolia with a company traveling that way. The full diary which Gilmour left behind him shows us, apparently without intention, the hardships of traveling in that country and the almost incredible difficulty in learning the language. Unlike the Chinese language, with which it has no connection, there are no aids for the student, and Gilmour obtained a better knowledge of Mongolian than any foreigner had ever succeeded in doing only by living for months in the tents with the nomad Mongols and picking up words and phrases as best he could. This intimate life, while necessarily unpleasant for an Englishman, gave him an insight into the character of the people he wished to help obtainable in no other way.

His method of work. James Gilmour was a man who would have been great anywhere, and he was great here in this hidden country among alien people, none too friendly, but toward whom his heart yearned. His keen insight into character and human nature showed him how to adapt himself to circumstances, no matter how different the methods he was obliged to use seemed from his ideals. He found he could not preach to the people after he had learned the language, for as soon as they collected about him and he commenced, his auditors interrupted him, asking questions and making remarks, as was their custom while their native priests taught. So the services were in the nature of a debating club in which the versatile Gilmour usually won out. The medical missionaries had not then become prominent, but Gilmour soon saw the necessity for them and entreated his society to send him one. He used what little knowledge he had to great advantage, although he had no medical training whatever. One writing to England of him said: "His work seems to me to come nearest to Christ's own way of blessing men—healing them of their wounds, giving comfort in sickness and at the same time telling them the gospel of eternal salvation through Jesus Christ."

The object lesson for us. It is said that Gilmour had surprisingly few converts to show as a result of his long labors, only three small churches having been planted. To read his life is to see a long series of obstacles in his way; but he never seemed to notice them, but walked directly through them as though they were not there. His every wish seemed thwarted, yet his faith and courage mounted up like an eagle. The stupidity and waywardness of the natives would be trying to a saint, but he gave way to their prejudices and had patience with their almost intolerable shiftiness and falseness, so they might not become suspicious of him. Patience is a wonderful lesson to learn, and the results for Mongolia were far-reaching because James Gilmour learned this lesson in its borders. He blazed a trail for his successors; he made a clearing and planted the seed, and having accomplished his pioneer work departed without seeing the growth. His character so impressed the Mongols that they trusted him when they would not trust each other. He was beloved and called "Our Gilmour" by them. It is better to be than to preach, better to inspire respect for our religion by action than by argument.

It would pay any one to read James Gilmour of Mongolia, by R. Lovett, and Life in Mongolia, by James Gilmour. The latter book is fascinating in its clearness of description and opens our eyes to strange scenes and people, besides depicting a lovable personality in the author.

Friendship improves happiness and abates misery by the doubling of our joy and the dividing of our grief.—Cicero.

## MUCH CHEAPER

Grape-Nuts Accomplished What Ocean Travel and Medicine Could Not.

It's not what you eat, but what you digest that gives strength.

Many a man drags around year after year half dead because his food is not digested, and he takes first one kind of medicine and then another without relief—because medicines cannot take the place of well-digested food and never will.

Give nature a fair chance, as a prominent German-American of Chicago did, and if you're in a bad fix from stomach trouble, read what he says and try it on.

"About a year ago," he writes, "I was afflicted with stomach trouble which so enfeebled me I had to quit work. I grew so lean I was merely skin and bones.

"I had the advice of six different doctors and two college professors. One thought I had cancer of the stomach, another advised a change of climate, and recommended ocean travel. I decided to follow this last and went abroad for three months.

"But my health became worse and worse. The least amount of food caused me awful pain, and I obtained relief only by having my stomach pumped out.

"Nothing did me any good. Soon I could take no food at all except strained oatmeal; then a time came when I could not even take that. I lost courage and prepared myself to die. At that time my wife brought me a package of Grape-Nuts, but I had no confidence in anything any longer.

"She finally persuaded me to taste a few spoonfuls of the new food, and to my surprise I retained it and had no distress. That made me feel fine and encouraged to make another trial for life. For several months I ate nothing else—every day a bowl of Grape-Nuts with cream, and thus I regained my health, my old time weight and am now as well as ever. I could not live without Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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## In and Around Boston

(Continued from page 382.)

representative church government, which should have the power to regulate such affairs and provide some one to stand behind the individual pastor and help him in his perplexities and discouragements.

## Preparing for the Board Meeting

Friends of the American Board in and around Boston and eastern Massachusetts are getting ready to go to North Adams in a great company on the special train leaving Boston, Tuesday morning, Oct. 9. This is to be a kind of official train: at any rate it will carry the officials of the Board, and no doubt it will have a missionary flavor, with happy reunions of old friends and hopeful aspirations after a new vision of the conquest of the world for Christ.

## A Congregational Convention at Old Orchard, Me.

At the annual meeting of the Old Orchard International Congregational Club at Welcome Cottage, Old Orchard, a forward movement was discussed and a committee was appointed to consider the feasibility of an aggressive Congregational convention of three days' preaching and teaching in the interests of extending Christ's kingdom and, if found practicable, to arrange therefor.

This committee has since secured the camp grounds at Old Orchard for the Tuesday, Wednesday and Thursday following the Christian and Missionary Alliance Convention next August, and is planning a meeting of special interest to Congregationalists.

The program outline is: First day, Christian Endeavor; second day, Evangelism; third day, Missions. We hope to secure some of our strongest men and will endeavor to present a program which in interest and excellence shall equal or surpass any others in the series of camp meetings at Old Orchard next season. We earnestly seek the co-operation of all Congregationalists in launching the movement and in making it permanent and successful.

(REV.) THOMAS HALL, President.  
A. F. POLLOCK, Scribe.

Love, kissed by wisdom, makes twice love,  
And wisdom is through loving, wise.

Such perfect friends are truth and love  
That neither lives where both are not.  
—Coventry Patmore.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting right words to a line. The money should be sent with the notice.

ANDREWS—In Waltham, Mass., Aug. 30. Deacon Ames Andrews of typhoid fever, after a brief illness, active for twenty years in Second Church, Holyoke, also in Palmer, and for fifteen years, most of the time deacon, in Waltham, Mass.

FAULKNER—In Lawrence, Mass., Sept. 2, Louisa J. Faulkner, born in Andover 1817.

## MISS HATTIE E. GILBERT

Miss Hattie E. Gilbert, daughter of the late Henry E. H. and Elizabeth Gilbert, died at her home in North Coventry, Ct., Sept. 7. Though her age was only forty-five, she had filled her years with a large amount of Christian service. She was always deeply interested in the church, one of her favorite hymns (and she had learned many) being, I Love Thy Kingdom, Lord. She was an enthusiastic leader in mission work, and also an ardent worker in Sunday school and Endeavor Society. Her counsel was often sought in regard to the affairs of the church or of the town. She had assisted many needy young people in their education, and always sought to lead all she could to a consecrated Christian life. She gave away much in benevolence, both publicly and privately, and all that she did was done not to be seen of men, but because of her devoted Christian

spirit. She had real worth of Christian character, and this won the admiration of all who knew her.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Sept. 24, 10.30 A. M. Speaker, Rev. J. H. Denison, D. D.; subject, Some New Lines of Church Activity.

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, second biennial session, Memphis, Tenn., Sept. 20-24.

MASSACHUSETTS STATE SUNDAY SCHOOL CONVENTION, Holyoke, Oct. 2-4.

NATIONAL REFORM CONVENTION, Park Street Church, Boston, Oct. 9.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Haystack Meeting, North Adams, Mass., Oct. 9-12.

AMERICAN MISSIONARY ASSOCIATION, Oberlin, O., Oct. 23-25.

UNION CONFERENCE OF CONGREGATIONAL CHURCHES of Boston and vicinity, annual meeting, Park Street Church, Oct. 24, afternoon and evening

## FALL STATE MEETINGS

Additions or corrections should be promptly sent.

State	City	Date
North Dakota	Jamestown	Sept. 25-27
North Carolina	Haywood	Sept. 28-30
Southern California	Claremont	Oct. 1
Northern California	San Jose	Oct. 2
Wisconsin	Beloit	Oct. 3
Minnesota	Minneapolis	Oct. 2-4
Idaho	Boise	Oct. 2-4
Oregon	Pendleton	Oct. 10
Colorado	Longmont	Oct. 16-18
Utah	Provo	Oct. 18-20
Nebraska	Albion	Oct.
Wyoming	Lusk	Oct.
Georgia Conference	Cochran	Nov. 1
Connecticut	Naugatuck	Nov. 13-15
Alabama	East Tallapoosa	Nov. 14
Georgia Convention	Thomasville	Nov. 15-18
South Carolina	Greensboro	Nov.

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**Uric Acid Troubles**  
and  
**Inflammation of the Bladder**

Roberts Bartholow, Jas. K. Cook, Hunter McGuire, John T. Metcalf, Frank Woodbury, Alex. B. Mott, Chas. B. Nancrede, Nathan S. Davis, Jr., Jas. L. Cabell, P. B. Barringer, A. F. A. King, T. Griswold Comstock, Jos. Holt and Giuseppe Laponi.

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**Wanted,** for a small, earnest, struggling church, a pulpit Bible, some Sunday school library books (second-hand welcomed), also a few books for a village library. Send to Rev. Charles J. Hill, Orange, Va.

**Boy or Girl** can have excellent home and school advantages in young minister's home, one hour from Boston; no other children; terms reasonable. Address C. F., 38, care The Congregationalist, Boston, Mass.

**Wanted.** Elderly man or man and wife on small farm, southern New Hampshire. Work light, good home, R. F. D., N. E. Telephone. Good references required. Address Mrs. C. A. A., R. F. D. No. 1, Box 72, Wilton, N. H.

**Office Men,** bookkeepers, clerks, salesmen, managers, draftsmen, technical men, stenographers, secretaries. Open positions for good men. Write or call for list and plan. Business Opportunity Co., 1 Union Square, New York.

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## Risibles

## YAWNS AND THE MAN

"There I stood, gentlemen," the long-winded narrator was saying, after droning on for an hour with reference to his trip to Switzerland, "there I stood, with the abyss yawning in front of me."

"Pardon me," hastily interjected one of the unfortunate men who had been obliged to listen to the story, "but was that abyss yawning before you got there?"—*Harper's Weekly*.

## THE DISCOURAGER OF VANITY

Kate Douglas Wiggin, the author of *Rebecca*, was giving a reading from her works at Chautauqua. After the reading was over an old man approached the author. He wore no collar, his trousers were very short, and every indication told of the "way-back farmer."

"I cum forty miles," he said to Mrs. Wiggin, "to hear ye read."

The author beamed her joy. He then continued:

"Yes, mum. I ain't a readin' man at all. Fact is, I can't read anything that is what ye call real good or 'mounts to much. I'm what ye wud call an ignorant man, for yur books is 'bout the only books I kin read."

## The Portsmouth Treaty of Peace in Retrospect

President Tucker of Dartmouth College, the "first citizen" of New Hampshire, rightly was orator of the day last week at the unveiling of the tablet at the Portsmouth Navy Yard commemorating the peace concluded there on Sept. 5, 1905, between Russia and Japan. President Tucker said of this historic event:

The effect of the bringing hither of the representatives of Russia and Japan upon so momentous an errand was different. In a superficial way it appealed to our imagination, perhaps to our vanity. But in a far deeper sense, at least to all thoughtful minds, it broadened the vision of this people and taught us the great lesson of humility. The nations which came together through their representatives on this spot represented races which have in their keeping, perhaps as much as we or our kindred, the future of the world. In the modern sense they are yet nations in the making. It is from the nations which are still in the making that we have most to fear, as it is from the nations which are made, the finished nations, that we have most to learn.

History teaches that power lies with the last comer. It is the unspent force among nationalities or races which has in it the latent power. Such a force may suffer waste, as in Russia; it may require economy, as in Japan; but it belongs to the future. It was a timely and much needed lesson taught the American people by the coming together of these rising peoples, that not we alone belong to the future. It was a timely and much needed lesson which came to us from actual contact with national characteristics which we had not understood, and with national virtues to which we had not attained.

The reviewer of Prof. G. B. Foster's book, *The Finality of the Christian Religion*, in the *London Christian World* describes the author as one seeking the truth "with the zeal of a fanatic" and as knowing no fear, who has produced a "colossal" book.

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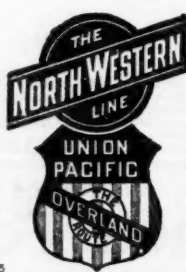
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## In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

### Resignations in Chicago

As reported last week Dr. Sydney Strong told his people Sunday that he would carry out his original intention and close his work with the church the first of next month. The same day Rev. W. B. Thorp asked to be relieved from the burdens of the South Church at the close of the year. Both these men have been very successful, and their withdrawal from the city is a serious loss. A fuller statement of what has been accomplished in each pastorate will be given later. Rev. E. B. Chase of the Austin Church also offers his resignation, to take effect Nov. 30. Mr. Chase has been in Austin, now a part of the city, about five years. He came from Lake City, Minn., and has quietly made his pastorate effective. The membership of the church is now 230. Of this number 190 have been added under Mr. Chase's ministrations. A new church building, costing some \$18,000, is approaching completion. Services are now held in the basement. But Mr. Chase is nearly sixty years old, is not so active, some think, as a younger man would be in making calls and not so successful as some wish in getting money from other churches in the city. Word was brought to him that some of the trustees would like to have him resign. This he has promptly done. It is admitted by all that he is an excellent preacher, that he has been faithful; but he is no longer young, is not fond of notoriety, does not draw as a sensationalist might, and therefore he must go. Mr. Chase is greatly attached to the church and hopes it will be possible for it, with another man, to realize all its plans. These resignations, added to those which have preceded, present serious problems not only for the churches which will be compelled to seek new leaders, but to the denomination as a whole. The city can ill afford to have so many of its best men leave so near together.

### Congregationalism in Kansas

A brief visit to this state reminds one of the part Congregationalists from New England have had in settling it and determining the character of its institutions. Certainly it is behind no other in its love for education and pure morals. But the questions were put to

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"I then commenced to recommend it to my patients in place of coffee, as a nutritious beverage. The consequence is, every store in town is now selling it, as it has become a household necessity in many homes.

"I'm sure I prescribe Postum as often as any one remedy in the Materia Medica—in almost every case of indigestion and nervousness I treat, and with the best results.

"When I once introduce it into a family, it is quite sure to remain. I shall continue to use it and prescribe it in families where I practice.

"In convalescence from pneumonia, typhoid fever and other cases, I give it as a liquid, easily absorbed diet. You may use my letter as a reference any way you see fit." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a reason."

the visitor more than once. Why with its advantages at the beginning is not Congregationalism the strongest denomination in the state? Why has it continued to make such valuable contributions to Presbyterianism; why permitted Methodists to seize and hold strategic points which of right belonged to Congregationalists? Some answer their own queries, laymen as well as ministers, that unwise methods have been followed; that instead of concentrating strength in important centers there has been a tendency toward a scattering of forces which has caused weakness. For instance, instead of four churches in Wichita there should have been but one, until that became strong and able to organize and develop others which in due time could not fail to become strong also. Perhaps it is not too late to retrieve what has been lost. Kansas is growing with great rapidity. It is prospering also; its crops of corn and wheat this year are unprecedentedly large. If reports are true there will be 90,000,000 bushels of corn and 240,000,000 bushels of wheat. There are large yields of broom corn, of sorghum, of apples and of alfalfa. In fact, whatever grows anywhere, save that which requires a tropical climate, grows in Kansas. In riding through the state one can but observe the tasteful homes on every side, nor is one surprised at being told that the farmers are putting all modern conveniences into their houses. But there are really two states in what is known as the territory of Kansas. The eastern, the oldest, wealthiest and best developed portion of the state, of which Topeka is the leading city and where Washburn College is doing its magnificent work, and the western, of which Wichita is the center and where Fairmount College is doing a work not less important than that of Washburn. The people in Wichita believe in their college and have supported it generously. It has a fine location, two fine buildings and in the neighborhood of \$100,000 endowment. Plans are on foot to increase the endowment, add two or three necessary buildings, and thus make it possible to take care of the young men and women who are looking to Fairmount for their college training. Nearly three hundred registered this week, and the prospects are that before the year ends there will be four hundred students. Fairmount's field is so different from that which contributes to Washburn that there need not be any rivalry between them; the prosperity of one is the prosperity of the other. Fairmount has an able faculty, and in Dr. N. J. Morrison a president who counts it his joy to give his life in laying foundations upon which those who come after him may build. A glance at the map will show a Congregational college at Kingfisher, Okl., rapidly forging ahead as an institution of learning of the first rank; another at Wichita, two hundred miles away, doing a work in which every lover of learning must rejoice; and a little less than two hundred miles further away Washburn College, with a university organization, a dozen fine buildings, an enthusiastic faculty, between six and seven hundred students, and in need of an endowment of not less than a million dollars. These are three institutions of which Congregationalists may well be proud. The Flint Hills lie between Fairmount and Washburn and mark out for each of them a field which neither is at present fully able to cultivate. A state four hundred miles long and two hundred wide with two million people ought to be able to sustain two Congregational colleges. Chicago, Sept. 15. FRANKLIN.

A most remarkable instance of lapse of memory was that of a man last week who, being charged with bigamy before Judge Bond in Boston, pleaded that he had forgotten all about his wife in a neighboring town, with whom he had lived happily fourteen years and had had four children. He will have three years in confinement, where he can recuperate his memory.

## "Dinner's Coming —I Smell It"

### Does Your Stomach Feel Happy When Mealtime Comes?

When you sniffle in the air the appetizing aroma of something cooking, do you feel that you could sit down, open your mouth, pin back your ears and eat with a delicious gusto everything set before you and not feel any bad effects from it?

In other words, can your poor stomach take care of everything and anything you put into it? There are thousands and thousands of people who do not know what it is to have a good, strong, healthy stomach, nor do they realize what it is to have a good appetite.

You can have an all-powerful stomach and a fetching appetite for every meal and every day if you give your stomach a rest and let something else take hold of your food for you and digest it as it comes into the stomach, something that is harmless but that really does the work of digesting quickly and thoroughly.

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Then your indigestion, dyspepsia, sour risings, brash, belchings, acidity, fermentation, loss of appetite, aversion to food, bloaty feeling, heartburn and nausea will be no more. You can then eat anything you want, all you want, whenever you want, and your stomach will feel fine before and after your meals. Your appetite will be a thing of pleasure to have, your meals will be a pleasure to eat and relish, and your digestion will be thorough and soothing to the whole body.

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